



THE
SPEECH OF MAN
AND
HOLY WRIT

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THE
SPEECH OF MAN
AND
HOLY WRIT



Καὶ ἦν πάντα ἡ γῆ χεῖλος ἐν καὶ
φωνῇ μία πᾶσι



London
William R. Gray
1894

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PREFACE

LANGUAGE is the source and channel of all knowledge. As an educational subject, it increases in importance with the extension of commerce and international intercourse.

No accomplishment is more necessary at the present time than command of foreign tongues, and although individuals differ in natural facility of speech, a useful degree of proficiency may be easily acquired.

The mental qualities can be expanded and improved by patience and practice, that is especially true of the faculty of language; but experience confirms the advantage of a preliminary view of the nature and history of the subject, in order that lingual studies should be well founded and begun at the just point of departure.

The learning of any tongue commenced upon the true basis that speech is a natural attribute of man, and not a system of invention, compels attention to the general root-relationship of dialects, the surrounding philological circumstances, and avoids distracting speculations.

The study of one's own language must be facilitated by the scientific evidences of ancient related forms, which, it is hoped, may be found referred to briefly but sufficiently in the following pages.

Examples are abundant of the probable failure of even earnest and industrious workers, who proceed upon the misleading lines of sophistry and speculation.

But there is another aspect of the question still more important, relative to the verity of the Sacred Scriptures, which the science of language confirms in a marked manner.

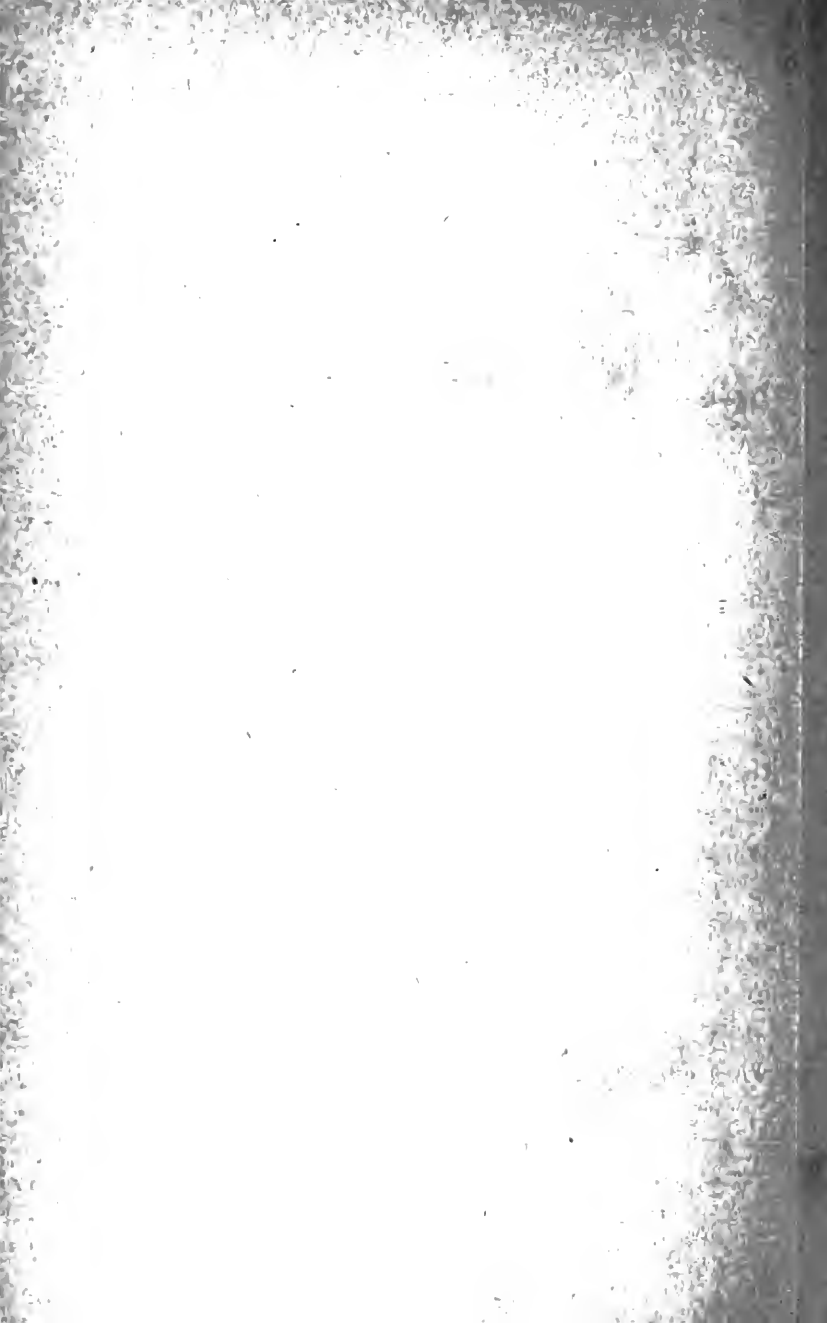
By presenting to the mind of the general reader a synopsis of the various opinions held on the subject, the desire has been to afford assistance in the Biblical controversy to the searcher for truth.

It is not expected that this book should supersede the excellent philological works already provided, but that it should serve rather as an addition, in the form of a simplified argument from the point of view of the Jew and the Christian; and as it is intended for popular perusal in connection with others of an antagonistic class, abstruse references have been avoided.

November, 1894.

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THE SPEECH OF MAN AND HOLY WRIT

CHAPTER I

INTRODUCTION

THE absorbing exigencies of modern life, and the constant vigilance required in most departments of industry, leave little margin of time for abstract studies to the busy dwellers in large cities, who naturally prefer light entertaining literature, and to that very numerous class may be added the well-meaning people of more leisure, who frequently do not take the trouble to form definite opinions upon general subjects outside special interests, and are disinclined to labor through serious reading for impersonal purposes. To those large and important sections of the

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public mind, the easy and short approach is by the way of amusing and cleverly-written fiction.

Tales and romances of exceptional genius and style, naturally command a large degree of attention in directions probably beyond the reach of some other forms of literary work. Therefore they are shapes in which arguments, good or bad, may be widely circulated.

For instance, the mischievous effects from certain points of view are incalculable, which have resulted to many minds by unguarded perusal of the religious novel, as it has been termed, usually founded upon a plot embracing theological points moving round interesting personalities whose adventures, related with skill and power, are interspersed with the odd sides only, of old arguments and demolished contentions.

The pulpits may be filled, as they generally are, by earnest workers, but it is difficult to stem the current of indifference while the popular sensational novels of sceptical and antichristian views are being sold by tens of thousands, passed through the libraries from hand to hand among the congregations, a circumstance certainly which cannot be avoided;

but the danger is that no adequate warnings, refutations, or even notices of such works come forth from the churches to sustain the faith of the people.

Of similar tendencies are some of the modern contributions to science, may-be collections of mere paradoxical opinions or extravagant speculations incapable of proof, in nowise entitled to be regarded as science, although professing to solve mysteries and natural problems by a free and easy method, without reference to the supernatural.

The great luminaries of science were modest scholars, whose advance in knowledge showed with ever increasing distinctness, the disparity between their grandest discoveries and the infinity of the insolvable. The present habit of critical examination appears to tend towards extreme confidence, and the rejection of everything not capable of scientific corroboration or material demonstration, to the entire exclusion of the humble qualities of faith.

It might be difficult to decide whether the religious novel or the modern contribution to science, had exercised the more misleading effect upon the larger number of readers.

Of the latter class there has recently

been issued in this country a very remarkable book, entitled *The Speech of Monkeys*, written with great spirit and seeming earnestness, which has attracted considerable attention, but up to the present time that work does not appear to have received any corrective notice; it has therefore gone forth uncontradicted among the general mass of readers.

The opinion of the author seems to be in agreement with the Darwinian theory of the descent of humanity from the ape, and so far ignores altogether the sacred account of the creation of man. It is sought especially to prove by tests and numerous experiments, conducted through the phonograph upon various species of the monkey, that they have a command of language which is used upon the same vocal principles as by mankind; that it differs according to race and locality, and is shaded into dialects; this alleged discovery is claimed to be evidence of a common origin or original relationship between mankind and the monkey.

The author, alluding to "his efforts to solve the great problem of speech," is so unpretentious as to refer to his work "as a mite contributed to science"; but whatever literary merits it

may possess, it is singularly free from the principles of science, as the book consists for the most part merely of interesting anecdotes of various kinds of monkeys and enthusiastic eulogies of that animal.

The subject of language has been so fully discussed by eminent philologists, as to preclude the probability of any originality of conception or treatment; but in presence of this latest attack upon the teaching of both Jewish and Christian doctors, it may be permissible to repeat what has been already well said, with regard to the aspect of this important and interesting question, from the Christian and Jewish points of view.

Even in these days of philological science and antiquarian discovery the only plain information possessed by mankind, as to the source and beginning of language, is contained in the Sacred Writings.

The Hebrew Record of the origin and commencement of human speech is clear, and so distinct as to leave no doubt, that the Creator of all things bestowed at the dawn of creation, the special faculty of language on man and upon man alone.

But it must be admitted that the Mosaic account of the matter has been controverted

by many learned and conscientious men, some of whom have suggested various ingenious theories to explain the origin of human language, in a mechanical or animal way, and therefore adverse to the testimony contained in the Hebrew Writings.

However it is significant that up to the present moment, no philologist has furnished the world with any solution of the mysterious problems surrounding the faculty of articulated sounds, which accounts for the innumerable forms of tongues and dialects, or agrees with the coincidences of the subject, so well as the Biblical narrative of the confusion of speech at Babel, and the subsequent scattering and wandering over the earth of the tribes of mankind.

It is now admitted by most philologists that some such event as the dispersion and straying into distant places, of the primeval families or groups of humanity, must have happened in prehistoric times; and therein is a strong and material corroboration of the scriptural statement upon an interesting point.

The scientific investigation of the origin of language affords testimony to the accuracy and veracity of the Mosaic Scriptures.

With regard to this most important educational question which has been so much disputed, it is difficult to conceive that all the circumstances, and ascertained facts relating to the nature and history of speech, should range easily and reasonably in one way only, and that in conformity with the unmistakable declaration conveyed in the Bible, and that the scattered pieces of evidence should not fit into any other theory of the subject.

The explanation of the nature and source of speech contained in the Sacred Scriptures, is necessarily connected with philological study, and is inseparable from any scholarly view of the matter. If the authenticity of the Jewish Records be allowed, there must be an end of all controversy on the subject; but there are contrarieties of opinion among equally conscientious and trustworthy people, with regard to the Divine inspiration of the Holy Scriptures, and it is usual to find dissent grounded upon scientific objections on the one side, or acceptance based upon interior conviction on the other.

It is impossible to reconcile two methods so entirely opposed, as that of sceptical reason and fervent faith, or to arrange any

equality of result between mental processes so dissimilar.

It would be hard to produce sound legal evidence, as to many common things which nevertheless are mere truisms, and in like manner it is vain to expect material proofs of articles of belief, which spring from a sublime perception of Divine truth, illumined by the inward light of faith.

But apart from faith, the Bible has furnished the only consistent information possessed by mankind with regard to the beginning, nature, and development of human speech; and there does not appear to exist within the scope of scholarship any other theory of the commencement, growth, and progress of the language of man sufficiently probable, or even reasonable enough to supersede the explanation of the matter given in the Hebrew history.

The Sacred Scriptures were received in thankfulness and humility by the Jewish people; the truth of the revelation satisfied the Hebrew intellect, the most suspicious and acute mental test of all time; but it was not by reason nor demonstration alone that conviction was brought to the heart of Israel. There must have been a supernatural influence

which accompanied the Divine message, and it is not possible to judge the reality of that influence, without some perception and understanding of the spirit of faith, which produced the power of belief; therefore and logically the inspiration of the Scriptures is not a question which can be settled, by the ordinary mental process of human reason.

Myriads of men of all the nations of the earth, isolated, detached, and inimical on most other matters, were agreed on that point, and accepted the Divine message on the supernatural evidence as it stood.

Certainly, if all things spoken of in the Bible were so plain as to be unmistakable, no difficulties would remain nor doubts unsolved; nothing would be left to faith, and neither merit nor trouble in belief.

It is natural that the human intellect, unhelped by supernatural assistance, should be unequal to the sifting and appraisement of the Word of God.

The mind of man is constantly baffled in efforts to comprehend the nature of ever-present problems in the daily life.

The natural physical senses of man are easily deceived in common occurrences. They

are only trustworthy within a comparatively limited range.

Some people of excellent intelligence are born "color-blind," therefore unable to distinguish between red and green; they usually accept the distinction upon the testimony of others who see correctly. There might be similar remedies for aberrations of faith, a more common and lamentable malady.

Mere logical reasoning cannot be adequate to the analysis of a supernatural force.

It is significant that in the Old and the New Testament, whenever the rebellious mind of man moved or murmured against the Divine will, or the works of the Almighty, then without any shadow of condescension to argument, the conditions or the judgments were reaffirmed with increased precision.

The human intellect is adapted to the perception and appreciation of those surrounding circumstances, which fall naturally within the domain of man, and it is reasonable to suppose that if the Almighty had intended, that His infinite designs should have been penetrable by philosophic investigation, without form of special revelation, sufficient faculties would have been also bestowed for that purpose, in

accordance with the merciful and protective rule towards all helpless things displayed throughout creation.

That was not done, but in compensation there were provided for the guidance and spiritual safety of mankind, miraculous and confirmatory signs, which would have been without supernatural import if subject to mere human solution; they were inscrutable, therein dwelt their force and purpose.

Of that mysterious nature have been the tokens vouchsafed from the beginning, to impatient doubts and demurs, such as those of the Israelites during the Mosaic period, and similar indications in the New Dispensation.

By miracles the Divine power was made manifest, and wonders worked to awaken faith, to soften the obdurate heart, open the understanding, and justify belief; not for those days alone, but for all time.

The great leaders of religious feeling did not influence the world so much through logical methods of argument, as by soul-stirring appeals to a natural instinct of the human heart to reverence the Creator, from Whom the Divine message was delivered in love and mercy, and should be received with joy and thankfulness; in that spirit Moses

swayed the people, the Apostles spread the Gospel, and Paul preached.

Miracles of conversion and the awakening of faith pass unregarded in these days; but there are witnesses in this generation, who could testify to the involuntary aspirations of the soul towards God, undoubted spiritual movements which are not explicable by any known scientific law, and can only be attributed to an accession of belief through a communication of the Spirit of God to the heart of man.

In the entire range of history, there is no parallel to the wonderful circumstance that the prophecies contained in the Old Testament, edited centuries before the birth of Jesus Christ, should have been so fulfilled in the Christian gospels.

The Inspired Record may transcend human understanding, but its truth was attested by miracles which had a Divine purpose, and evoked a faith perfect and sincere, often sealed by the blood of the witnesses, than which it is difficult to conceive a stronger testimony.

The accomplishment of miracles may be denied, but cannot be disproved until human reason or scientific knowledge demonstrates

that there may not exist a power superior to the normal laws of nature.

The exact sciences are powerless to convince the human understanding, that nothing can or does exist beyond matter.

Human reason is unable to prove that there may not be a superior force, which can control the natural laws.

To the might of the Living God it is impossible that limits should be fixed, by any degree of mortal knowledge.

If it be admitted that there must have existed a Supreme and Prior Cause of the method and beauty, which are everywhere apparent in what are called the operations of nature, it would not be denied that the same power which created those things could have bestowed the exclusive faculty of speech on man, among so many other wonderful and mysterious endowments. And it follows that the Divine Bestower might have modified the precious gift by destroying the unity of it as recorded, at the building of the Tower of Babel.

Therein is a material and independent testimony to Biblical truth, apart from the influence of faith in Divine inspiration, because all the difficulties and perplexities

surrounding the subject of human speech are solvable by the Mosaic account, including survival of identic root-words discovered in languages separated by time, distance, and such obstacles to lingual affinities.

In like manner the illimitable diversities of dialects are fully and simply explained ; it is significant that a similar result has not been worked out by any scientific explanation.

It is surprising that so many philosophic minds should appear reluctant to accept the authority of the Bible, with regard to a question such as the nature of speech, whereon the version of the Hebrew annalist is not only the most intelligible and complete, but the only explanation extant that is consistent and reconcilable with the historical circumstances.

In some instances it would almost seem that the spirit of scepticism and distrust, had led to the adoption of hypotheses, more incredible and harder of belief than the scriptural doctrine itself on the subject, as taught by the Jews and confirmed by the Christians.

There may be certain parts and fragments of the Hebraic History less demonstrable, which, therefore, occupy a relative position

with regard to the Sacred Writings ; but considering the unceasing vigilance of the Jews, who preserved the integrity of the Holy Writings containing the primeval laws, and the prophecies, with the same fidelity that the Christian Church guarded the Gospels ; that is to say, with the devotion of the saints and the courage of the martyrs, it must be allowed, from a critical view alone, that the authentic claims of the Sacred volume exceed those of any history of the primitive world, or other version extant of the origin of things.

If it were conceivable that some details in the ancient narrative might have gathered obscurities through the ages, the effects of time, linguistic changes, or that even the loss of local light and color had dimmed the solemn perspective of any of the sacred pictures, such results would be but the natural and confirmatory accompaniments of extreme antiquity, and therefore could not affect the intrinsic sanctity and Divine spirit of the Holy Scriptures.

If the doctrine of the inspired Scriptures were rejected, the individual mind would be compelled to move upon the narrow lines of scientific examination, and it would be

found that the materials for independent judgment are but scanty.

It might be thought of sinister significance that there is not, and never has been, any unity of attack among the different groups of assailants of the Sacred Writings.

Associated in purpose, but divided in means and methods, there is confusion and variation suggestive of Babel, in the scattered and contradictory theories of the experts; it cannot be regarded as fortunate or likely to increase the influence of those dissentient views, that the diversities among them should be so numerous, and the agreements so few.

Vague hypotheses have been directed against the Bible from time immemorial, following each other in endless succession; but all have displayed a fatal tendency to supersede the precedent, so that even the names of the inventors of many are forgotten.

There have been notable examples of the danger of pursuing the controversial ways of hypothesis and negative speculation, as was shown in the discussion respecting the Homeric poems, and the ingenious criticism which was applied to discredit certain passages of the Roman history, and to the authorship of the dramas ascribed to Shakespeare.

There are readers who may be able to remember a theory, which preceded by many years, the cryptogram controversy; wherein it was sought to prove that the works attributed to Shakespeare were written by unknown monks of the period, and that no such dramatic author as William Shakespeare ever existed.

There are instances not yet beyond public memory in which the destructive evidence of experts, not only failed, but considerably strengthened the opposite contention.

Psychological experiences tend to the conclusion that certain minds are naturally infirm of belief, and constitutionally unfit to follow a continuous line of religious thought, or to maintain any uniform method of spiritual activity.

Fundamental propositions should be supported by adequate proofs; and surely the hostile criticism that seeks to extinguish the light of Divine revelation, by which alone man has learned the beginning, understands the present, and hopes in the future of the human soul, amounts to such a negation as should be upheld by strong evidence.

The Bible reveals the Beneficent Cause, the creation of man, the beginning of life,

the source of immortal yearning, sublime truth, and perpetual light. Upon the Bible is founded the belief of humanity in the Divine assurance. To dispel the comforting faith in the deathless spirit through all eternity, leaving nothing adequate to replace that hope destroyed, should require a sound contention closely reasoned and well sustained.

But such proofs are not forthcoming, on the contrary the very inferences and testimonies to be gathered from the relics of antiquity and tradition, are confirmatory of the Sacred Writings, and against the theories which meander through speculation and doubt, as may be seen in this very question of the origin of language.

The controversial material advanced against the Holy Scriptures, is supposed to result from the perceptions of the mind and the senses of man, fortified by conclusions arrived at through the systems of the natural and exact sciences.

But it is difficult to see how those sources of human knowledge could possibly furnish conclusive evidence on a supernatural subject, such as the Divine inspiration of the Bible, which is beyond the range of material decision.

The faculties of man are often insufficient to solve constantly-recurring problems of the worldly condition daily enigmas, about which there can neither be doubt nor dispute.

Science must remain as it is, impotent against the Sacred Writings, until it may be able to demonstrate either one of two negatives.

First, That there cannot be any supernatural force which might supersede or control, what is termed nature, or the natural laws.

Second, That if there be such a force, its power has been scientifically ascertained and determined.

CHAPTER II

HISTORIC VALUE OF THE BIBLE

THERE are many passages in the Sacred Writings of a miraculous nature, exceeding human experience and the general order of things; but if the existence of an Omnipotent Creator be admitted, no human knowledge could pretend to determine the bounds of that Divine Power.

The supernatural incidents recorded in the Bible, and which the intellect of man is unable to estimate by any form of material test, can only be understood by the quality of faith; but some questions, connected with the authority and plain interpretation of the Scriptures, which have caused doubt and divergence of opinion, such as the origin of the faculty of language, can command the

corroborative evidence of science and even common observation, and from the point of view of Biblical controversy, that fact may be regarded as of great importance.

References are made to the antiquity of the Chaldean, Assyrian, Egyptian, and other ancient accounts of the development of events in the life of man, but up to the present time not an inscribed line has been discovered in any of those venerable memorials, to disprove the priority, exactitude, and sublime authenticity of the Hebrew revelation.

Great interest has naturally been taken in the discoveries, which have resulted from excavations of the buried ruins of the ancient empires of the world; and it may be that the Egypt of the Pharaohs, the Babylon of Semiramis, the Assyria of Sardanapalus, have been unearthed and spread out for perusal in the modern sun of science, but all that has yet come to light in that marvellous way, is rather confirmatory of the Hebrew Scriptures than otherwise, for either the Babylonian accounts of the Creation and the great Deluge, are independent and distinct historical testimonies tending to corroborate the Hebrew history, or they are garbled variations of the same narrative.

Honor is due to the intrepid explorers who uncovered the mysterious palaces of those mouldered dynasties, and still more to the patient scholars who deciphered the cuneiform characters, yet all that has been revealed in that wonderful manner, is not only reconcilable but in agreement with the Sacred Writings.

Surprising discoveries, tending to extend the knowledge of mankind beyond the dreams of the last century, have been achieved by students of this present period of letters, and none perhaps more astonishing than the reading of the arrow-headed signs, which have provided another version of the beginning of mundane things, in the exhumed records of Ancient Babylon.

But no explanation of the clay tablets, nor study of the library of bricks of Ashurbanabal, has brought to light evidence of Babylonian or Chaldean knowledge, which can be shown to be anterior to or independent of the Hebrew history.

It is probable that the general information of mankind was more diffused in primitive days among the people, than might now be thought possible: for the word of mouth went far in those times.

The idea of the great conquerors of antiquity, Cyrus and Alexander, was to unite the ancient peoples; and thus the Persians and other nations absorbed to some extent the learning of the Egyptians, the Assyrians, and the Chaldeans; nor can there be reasonable historical doubt that the Babylonians were acquainted with the Sacred Writings and traditions of the Jews.

The Egyptians knew the Hebrew Records, but they bowed down to false gods, despised the children of Israel, and consequently rejected the Revelation.

The Babylonians claimed that the first city was Babylon, but it is remarkable that the most ancient inscribed memorials extant of that place, are those clay tablets which corroborate the Hebrew account of the Creation and the Deluge, embellished with grotesque gods to replace the sublime majesty of the Jehovah of Israel.

It is difficult to resist the conclusion that the Babylonian bricks, and the cuneiform characters, convey a mere pagan version of the Hebrew history, overlaid and distorted by the idolatrous methods of the place and people, although it is curious to note in these days of research, a readiness to accept from such

sources plain plagiarisms of the Mosaic Writings.

The Egypt of the Pharaohs, Babylon of magnificence and corruption, Assyria of idolatry and vice, have passed away and left some shrivelled relics; but the Divine Revelation vouchsafed to Israel, is being printed and circulated in these days at the rate of millions yearly, in most of the languages spoken over the earth.

It has been truly said that the Bible is more eagerly read and discussed, as the vehicle and proof of God's revelation to man, at the present time than at any previous period.

The Sacred Book of the Hebrews is the oldest of histories, coeval with the first habitations of humanity; it still remains to console and guide the mind of man in faith and hope, while it carries human knowledge back to time far beyond the vanishing point of any other authenticated record.

The Inspired narrative takes the mind away through the dim and mystic past, beyond the first glimpses of astronomical science, the confused traditions of the mythic ages, and days anterior to the mighty empires and dynasties of antiquity; before a stone had been deposited of any known temple,

pyramid, or palace, or the eras of the ancient world had commenced to count.

The Sacred Writings still continue to form the only trustworthy record, of the movements of the races and tribes of the earth from the Creation to the Deluge.

That great circuit of time in the life of mankind, rests entirely upon the veracity of the Hebrew history, of which the credibility is confirmed by independent reports and concurrences, natural and ethnological, as well as by the sequence of events referred to in the unconnected traditions of different and distinct peoples, respecting the early generations of the world.

A synopsis of the imperfect knowledge of antiquity, to be derived from the fabulous rolls of Indian chronology, the calculations and misleading repetitions of Chinese eras, the historical periods of the Eastern nations, and also much which is but shadowed in legendary fragments, leads to the conclusion that many of the occurrences recorded, bear so close resemblance to the events mentioned in the Holy Scriptures, that it is impossible to account for such coincidences, excepting by the explanation that they originated in one common source, and were spread over remote

places through the great dispersion of the human race, following the catastrophe at Babel.

It is difficult to conceive that certain phenomenal similarities borne on the stream of tradition, flowing through the darkness of time from widely separated nations and distant places, could so accord and yet have had a fortuitous or distinct origin.

The first conception of chaos; the calling into being of all things by the operation of a Supreme Mind; the creation of man by one Supernatural Cause; the formation of man in the spiritual image of the Divine Maker; the existence of an Omnipotent Deity, Controller of the earth, the heavens, and the waters; the reality of a future state; the rewards hereafter of the virtuous, and the punishment of the depraved; the feebleness of man, his fall and deprivation; the conflict between the powers of good and evil in the nature of man; the moral struggles, antagonisms, and inconsistencies of human nature; the descent of humanity from two first created beings; the allusions to a great deluge, which covered the earth with the overflowing waters; the longevity of patriarchal man, and many other examples

of identity of idea, scattered among the races and creeds of mankind, leave it hard to explain the source of those conceptions apart from the Bible.

To the unbiassed judgment, such inexplicable coincidences gathered from independent and disconnected times, places, and peoples, afford evidence of the interior truth of the Hebrew history.

It has been found difficult to suggest any credible way in which information could have been borrowed by the Jewish people; their chronicles have come to modern generations of men through all the ages, from the very midnight of time; the most acute writers and philosophical critics have failed to indicate the means by which the truth could have been perverted, or the incidents invented, but it is easy to conceive that subsequent people might have taken them from the Jews.

The language of the Sacred Text possesses majestic simplicity, awe-compelling grandeur incomparably surpassing that of any other book extant, and unlike the highest of human literary work; its effect upon the imagination is as of a voice sounding from sublime heights with Divine authority.

There are certain salient epocha and events in the ancient history of the world, noticed by many scholars and writers, which appear to have survived the disintegrating process of time, and those witnesses of truth stand eloquent in silence to testify to the accuracy of the Holy Writings.

A conspectus of historical erudition, without reference to the theory of inspired revelation, results in evidence and probabilities pointing in the direction of the Divine authenticity of the Sacred Scriptures.

Without the historical light afforded by the Bible, researches into the gloomy past would have rested, for the most part, on scanty information derived from fragmentary legends, and the study of antiquity must have been confined to a series of antiquarian surmises, founded principally on mere poetical imaginings, or a casting about of the inquiring mind through a maze of bewildering and contradictory fables, in pursuit of the most probable or pleasing among innumerable conjectures.

Writers, philosophers, and scholars, of all schools and ages, are largely indebted to the Hebrew chronicles, and but for that source there would have been available only

slight memorials of the ancient world and the first ages of mankind.

The materials of the earlier history are sufficiently meagre, with all modern means and opportunities, as the historical student often discovers when seeking to trace the rise, development, and subsequent movements of primeval nations, or the motives and causes of those mysterious impulses, mental panics or hallucinations, which appear to have seized upon most peoples at almost equidistant periods, impelling to disturbance, war, and mutual destruction.

Perhaps few ideas are more familiar to the historical mind than the wonderful repetition of certain ethnological phenomena, which seem to have recurred at almost measurable intervals in the lives of most nations of antiquity, as if resulting from the liberation of some evil agency or satanic activity, leading to human suffering and death.

The historical complexity of ancient things is frequently increased by the contradictory fragments, relating to various versions of imperfectly known events, which may have passed through the darkness of ages—periods of ignorance, literary feebleness, or conflict, when the general energies were wasted

in sieges, battles, and massacres, including incidentally the destruction of precious records, archives, and documents by triumphant conquerors, or ruling parties in a disturbed and barbarous state of society.

Even modern historians are not uncommonly stopped and troubled, although in a lesser degree, by similar conflicting versions of comparatively recent public matters; but such difficulty may well be more formidable, in connection with the investigation of events which took place when the earth was young and sparsely peopled, before the means existed to multiply and transmit to future ages complete accounts, and information was generally disseminated by the oral ways of tradition.

It is sad to contemplate the efforts which were made by many ancient peoples, to preserve their tribal or national records from oblivion, and how fruitless those endeavours generally were, and must have been; a vain clutching of the sands of time, which would slip, hold how they might; but the Hebrew history enclosed the Word of God, and therefore could not perish!

It cannot excite surprise that chronology, as applied to Holy Writ, has given rise to

much discussion and divergence of opinion ; such disputes have usually proceeded on lines of argument, suggested by the chronological claims of some Asiatic nations to unfathomable antiquity, or on scientific grounds.

The Eastern peoples, it has been truly said, were always prone to exaggeration and hyperbole, whether written or verbal, and to a poetical rendering of figures, times, dates, and distances ; so that there is abundant reason to conclude that much of the so-called history of that part of the world, is largely based upon a collection of fables enlivened by shadowy legends and imagery, conceived in the rhapsodies of poets and singers, or the dreams of Oriental visionaries.

Judging comparatively and upon the bare elementary principles of jurisprudence, such vague historical evidences as are advanced by the Chinese, and some other ancient nations, appear worthless when examined in comparison with the carefully guarded religious writings of the Jews.

No charge ever kept in this world, could have exceeded in devotional vigilance, that of the custodians of the Sacred Scrolls of the Jewish Law.

Deposited in the care of chosen officials,

watched reverentially and constantly, not a point in the Divine text could have been altered in the slightest degree, for such were the anxious precautions observed, that no defect in the caligraphy nor variation in the position of a letter, at beginning, middle, or end of a line could have escaped detection.

In that conscientious way the Word of God was verified, guaranteed, and handed down through the continuous generations of mankind.

It must be admitted that for the preservation of that greatest of all gifts, the Divine Bequest, humanity is indebted, humanly speaking, to that marvellous instrument of spiritual perception, sacred reverence, and moral power—the Hebrew intellect.

The world owes much to the influence of the Jewish mind throughout all time. It has proved a chastening and elevating force, in spite of suffering, banishment, and exile, and did the great service to man of holding fast the written Word of God, through the ages past for all that were to come.

But the uncertainties which have arisen with regard to Biblical chronology, and the methods of calculating the epocha, need not affect in the slightest degree, faith in the

Divine Revelation, for such difficulties are subject to many possibilities of solution. It may be well to remember that not the Sacred Scriptures, but this world has lost the count of time.

It may be interesting to note with respect to this point, upon which the Bible may display an oracular vagueness, that the most learned commentators, left to their own calculations comparisons and approximations, have varied so considerably in conclusions, that hundreds of different dates, varying thousands of years, have been assigned by different writers and critics as the period of the creation of the world.

Similar discordant opinions have been formed with regard to ancient eras and dates, of which there are many, but few in complete harmony.

That circumstance may perhaps be taken as an admonition to chronological toleration, since the ablest and most conscientious experts have differed so widely.

It is improbable that any important addition to the store of human knowledge on the subject, can ever be hoped for, unless some clues or materials in hidden form or direction should be discovered.

It is not unreasonable to believe that Moses

had actual knowledge of many of the wonderful occurrences which are recorded in the Pentateuch, and that he was cognisant of the events unfolded in Genesis.

Obviously, of that which preceded the creation of man, before the Spirit of God moved upon the face of the earth, Moses could only have known by Divine Revelation to himself or Adam.

There is no difficulty in suggesting the possible source of the information possessed by Moses, with regard to that which is narrated in Genesis.

Six generations would have taken Moses back to the dawn of life.

From Amram, his father, Moses might have had the history of Joseph, Jacob, Isaac, and Abraham.

Amram was a contemporary of Joseph, and might have obtained through him and from Levi, the brother of Joseph, and the grandfather of Amram, an account of the lives and experiences of those patriarchs.

Levi, especially, might have been a source of knowledge to Moses. Levi must have been about forty years old when his grandfather Isaac died.

Now Isaac had been for many years a

contemporary of Shem, and would have heard, it is natural to conclude, from Shem of the great deluge, the building of the Tower of Babel, and of the subsequent dispersion of the people, for Shem was born a hundred years before the great flood, which occurred while Methuselah was still living. Methuselah had been for a long time a contemporary of Adam.

Thus Moses was in a position to receive the truth direct, respecting those important events in the early generations of mankind, and there is reason to believe that he told it.

Moses must have been surrounded by many who were in possession of the facts and well acquainted with the history of the people who could have contradicted any misstatements, but the whole career of Moses proves that he was a God-fearing and Divinely-directed man of sincere and truthful mind.

There is the confirmatory circumstance that the Jewish people themselves, during the life of their great leader, must have been familiar with the stupendous events, which had occurred in their past history; such calamities are not forgotten by a nation, as the catastrophe of the great flood, the destruction of life, and the miraculous event

at the building of the Tower of Babel; the subsequent panic of the people, and the dislocation of human language, which in itself must have produced a bewildering effect, as it resulted in the confusion and the separation of mankind.

It is difficult to conceive that the Jewish people would have been acquiescent, if their great law-giver and historian had perverted those known facts, and it is impossible to imagine that he could have invented them without incurring denial or correction. The public memory and conscience must have confounded and confuted him. The grossness of the exaggerations would have excited ridicule and opposition, among such people as the Jews; but on the contrary, the statement of Moses of those national and supremely momentous incidents in the life of the people, were accepted and treasured by the Hebrews, with entire appreciation of their truthfulness and sanctity.

It would not be doubted that the Jews were a particularly gifted nation, mentally acute and vigorous, they were also a self-willed, stubborn, suspicious race, impatient of control, and prone to discontent; yet they bowed down to the Sacred Law, which laid so

many heavy obligations and duties upon them, because they believed in Moses, and they saw with their own eyes the miracles which he worked.

There were conjurors and impostors in those days, also "wise men and sorcerers," yet they received Moses as a messenger from God, and the message which he brought to them as a command from the Most High, which they were bound to obey under pain of the Divine wrath.

They must have been convinced that there were evidences of truth in the Mosaic Code, which no man could have written unless illumined by Divine light.

CHAPTER III

THE HIGHER CRITICISM APPLIED TO SCIENCE

THE Sacred Scriptures are assailed often most unfairly. The assaults are largely speculative, impossible of proof, and show regard to one narrow view only.

It might not be difficult to attack science itself in a similar manner, and thus at least provide a refreshing change of controversial form.

It is truly said that science is a subject so comprehensive as to justify the claim that it is without limit, yet it has been powerless to unveil the mysteries which lie hidden beneath the common forms of life ; to explain the origin or object of the earth ; the ocean ; the myriads of animated organisms.

Science has watched the development of the

germ, the animal, the plant ; it has supplied a nomenclature, and described the incidental processes of nature ; but the reason, the final purpose of those wonders, it has not been found competent to reveal.

None would doubt that the study of science is progressive and expansive, but the effect of fresh discoveries is generally to discredit or decrease the value of the old, and to correct or render obsolete some former part of scientific education ; having regard to altered conditions of physical life the compensatory result appears to work out the average proportion of human information and well-being.

The results of scientific investigation, aided by brilliancy of imagination, have afforded clearer perceptions of the mighty power of the Creator, but unlike the Bible, without revealing Him to mankind, or the intention of His Divine works ; for apart from religious teaching, no more is known of the inscrutable meaning of life and death at the present moment, than might have been perceived at the beginning.

Scientific arguments could never prevail over the Sacred Writings, which contain a Divine manifestation. If that had not been

so, the Holy Scriptures would have perished, torn to shreds, ages ago.

None would deny the inferences to be drawn from what appear to be the fixed laws of nature, the recurrence and progression of certain causes and effects, but science alone cannot probe and measure the Divine Will of the Maker of Laws; it is also impotent to prove that no suspension or variation of them has ever occurred.

The intellectual efforts and persevering researches of eminent scholars and scientific experts, who have given laborious lives to increase the sum of human knowledge, deserve, and have usually obtained, although in many instances tardily, the recognition and gratitude of mankind; yet it may be doubted whether the most important and gratifying discoveries of science, valuable and conducive as they have proved to the happiness, safety, and welfare of the world, have carried human understanding of the mysteries of life and death, the occult primary causes of the growth and development of the infinity of things, beyond the very portals of knowledge; or raised the dark curtain of nature, sufficiently to solve even the initial problems of creation.

The Divine Revelation has afforded a simple and benign explanation, which has enabled many profound philosophers and great thinkers to bow in humility and thankfulness, before the grandeur and goodness of the Omnipotent Deity.

Movements of natural forces, beginnings of animal and vegetable productions on the earth and the waters, the gradual development of living creatures of innumerable kinds and forms, have been minutely observed by writers learned, patient, and ingenious, from time immemorial; but still science has failed to discover the cause or purpose of the marvellous phenomena of life, or to penetrate the Divine idea, which it is evident runs through the whole of the created world with incomprehensible unity.

It is still to the Bible that man must turn for solution of the mighty operations which are constantly unfolding and maturing in familiar sight, with endless variety and beauty.

The spirit of ordinary intelligence must recognise the wonderful results, that have been obtained for the benefit of mankind by purely scientific means, aided in many directions by the improved methods, that have resulted from the invention of new instruments

of examination, and other appliances, which have furnished closer and more accurate observations, to use a technical but expressive term, of the raw materials used in the laboratory of nature, with the result of reaching the very elements of life, beyond which point no analyses are possible; that is the negative conclusion of much scientific work pursued with skill and knowledge of the highest order, but which has failed to solve the persistent problems of the present or the future of man; that appears to be the inevitable outcome of a disjunction between science and religion.

But the sound principles of natural science are quite consistent with a belief in Divine Revelation, in proof of which many of the most distinguished and learned professors of physics, have been eminent in Scriptural faith.

It remains to be demonstrated that there are any general truths or settled rules of science, which are irreconcilable with the teaching of the Bible; but it must be allowed that the case is different with a mass of mere speculation, wanting even scientific basis; a series of ingenious guesses at the mighty system of creation.

The general consensus of human feeling leads to the perception, that science forms but a cold and cheerless creed, without the assent of the mind to some method of religion founded upon supernatural faith.

The experience of the mass of mankind is to the effect, that science alone fails to satisfy the natural craving of the heart for Divine sympathy.

But whatever opinion may be held with regard to the sufficiency of scientific knowledge to console and sustain the human mind, it is more than doubtful whether it is advanced enough, to provide such assurance as should justify the eternal trust of thoughtful souls.

Some of the greatest philosophers, after long years passed in laborious study, have at last recognised the comparative feebleness of human attempts, to unravel the complexities of natural phenomena by scientific means alone, and have therefore acknowledged the necessity of trust in Divine Revelation by humble faith.

Without seeking in the slightest degree to lessen the debt of honor and gratitude due to men of science, who have done so much for humanity, or to diminish the public hope in such labours to come, while desiring, if

possible, to increase the general interest in such valuable work, it may be permissible to remark that a greater loss, and more irreparable than any likely to arise from a discouragement in that direction, is the mischief which may result from exaggerated estimates of scientific possibilities, and the misleading contentions, based upon mere theoretical lines of thought, which tend to weaken human faith in the Written Word of God, and suggest to wavering minds that the Merciful Creator had given no exposition of his Divine Reality, to sustain and guide the feeble wanderer through this world of pain and probation.

The eminent professors of the different branches of science, are usually prompt to admit the imperfections of arbitrary systems of knowledge, based upon insufficiently known principles.

The practice of medicine, for instance, is surely one of the grandest of scientific pursuits engaging the devoted attention and energies of men, unsurpassed in intelligence, learning, and sympathy ; yet what is the condition of medical science even in these days, after all the progress, built upon improvements and beneficent discovery, obtained by ages of

study and incessant watchfulness of the result of natural and abnormal causes upon the body?

Unfortunately for suffering humanity, it is still very much that of uncertainty; a casting about and seeking of remedies for the old ailments, with a tendency, especially among the most skilful and successful practitioners, to rely principally upon the curative effects of climate, temperance, exercise, and rigid conformity to the very excellent but ancient rules of life, as understood and followed by the patriarchs.

Meteorology is an important branch of science, especially in view of the shipping interests of maritime nations, affecting also, as it does in a large measure, the public health, the convenience of the active, comfort of the sedentary, the life of the invalid. It is not surprising, therefore, that the study of meteorology has commanded encouragement and national financial aid. Yet what is the condition of meteorological science at the present time?

The most experienced meteorologist, furnished with all known scientific means and improved instruments, would not pretend to advance confident prognostications as to the

future state of the weather, for any length of time, certainly not positive forecasts for a month, nor even a week, because it is plain that such forecasts might be nullified by unforeseen changes; so that it is admitted to be impossible to predict the weather for seven days, especially in this country.

If this be the fact with regard to so trite a matter as the condition of the atmosphere, dependent upon the action of certain natural laws, imperfectly understood, it is difficult to perceive how absolute certainty can be furnished by science upon other and much more abstruse questions.

Geology, a grand suggestive division of science, assigns by deduction and inference a far greater age to this earth, than that of the Hebrew date of the creation; that conclusion is only formed upon the presumed operation of natural laws, it does not settle the main Biblical argument.

Notwithstanding the considerable extension of scientific information, it would still appear doubtful whether science can estimate or measure in an exact way, the possible variations arising from abnormal action, consequent upon oblique causes resulting from exceptional circumstances, and possibly

further influenced by endless addenda still awaiting scientific solution.

The geological knowledge of the earth is even now confined to observations of its outward crust, so that comparatively little is known of the nature of interior disturbances, internal upheavals in remote ages; seismic movements which may have effected many physical changes and displacements of strata; alterations and reversals unrecorded in prehistoric ages, and which it is reasonable to conjecture must have produced great variations on the surface of this planet.

It is possible that volcanic eruptions might have caused and would explain disturbances of watercourses, the submerging and projections of islands, obliteration of coast lines, the engulfing of lands and life with its accessories; but while easy to imagine, it is impossible to determine the scope of such ancient seismic convulsions.

There is not any strong scientific encouragement to hope, that those infinite details can ever now be so justly estimated as to enable the geologist to determine the age of this planet.

In view of the ingenious speculations which are sometimes advanced as scientific arguments

against the Holy Scriptures, it may be only following a weak precedent to suggest, that even the great physical developments of the earth, amazing in magnitude, might have been of sudden production, and that instead of thousands of years of normal geological formation, a less number of seconds may have sufficed for their appearance.

It is possible to conceive that if the prehistoric physical phenomena could be fully unfolded, the understanding of man might account in a simple manner, for the displacement of geological strata, fossil remains, and other scientific perplexities which still trouble many honest minds.

In the earliest ages of the new-born earth the means of computation must have been confined to familiar incidents, such as the rising of the sun, the movements of the heavenly bodies, the rotation of the seasons, the births and deaths of the patriarchs, or other noticeable events likely to impress the imagination of the people. Historical calculations must have had reference to some agreed fact or period.

Time, unless localised or defined, is an abstract idea, and it is difficult to realise how the conception of time could have been

conveyed at the beginning in any form intelligible to the mind of Adam.

No space of time can form any fractional relative or measurable part of eternity, and therefore it is hard to divine what could have been said or written for human comprehension as to the date of the creation, more than is revealed in the Sacred Text.

“The earth was without form and void, and darkness was upon the face of the deep.” But when was that?

There stands the Divine and profound answer, “In the beginning.”

Then the supreme command went forth. “God said ‘Let there be light,’” and following the words of the Great Creator came the dawn of the first morning on this earth, in whose rays night faded and the darkness was dispelled; but no mortal can decide the duration of that long night which preceded the break of the first earthly day.

CHAPTER IV

LANGUAGE "IN THE BEGINNING

THE study of human speech as a branch of scientific knowledge, without reference to the Biblical explanation of the matter, presents a series of contradictory, inconclusive, and even mysterious circumstances to the student mind.

The subject forms an ancient and intricate problem of only one method of solution, and that in accordance with the declaration contained in the Sacred Writings.

The very number and variety of the complexities and difficulties which agree easily and completely with the Scriptural statement on the point, afford proof of the accuracy of the Hebrew history, but that

testimony has been strengthened by modern philological research.

Controversies and discussions, often verging upon the acrimonious, have arisen with regard to linguistic questions, and those disputes have mostly referred to quite subsidiary or comparatively trivial points, but it is doubtful whether the general subject has yet been sufficiently considered from the view of the orthodox Jew and the Christian.

Masses of papers have been written, and ponderous volumes printed, upon the history and origin of human language.

Most of those works embrace examples of derivations, comparisons, verbal affinities, and dissertations, necessarily of scholastic dryness, indispensable to study, but too elaborate for the general reader, and unprovided with any adequate guide to the true source of human speech, which is the first step in the study of that most important branch of all education.

One of the objects of this writing is to indicate in the briefest manner—free from irrelevant matter, quotations, or marginal references, and without claim to any originality of thought or treatment—the main clue to the subject.

The Divine disclosure of the nature of human speech is contained in the passage of Genesis :

“Whatsoever Adam called every living creature, that was the name thereof.”

And again, Genesis :

“And the whole earth was of one language, and of one speech.”

Whatever may be the contrarieties of opinion upon the subject, and they are numerous, it would not be doubted that the belief in the Divine gift of language, in one original form common in the beginning to all mankind, without plurality of dialects or multiplication of tongues, rests upon the foundation of a solemn Scriptural affirmation.

But the relative and general value of that point is, that although some parts of the Sacred Scriptures may be beyond the range of material demonstration, the original singleness of language, the primeval unity of speech, is a truth capable of proof, and is admitted by many philologists, some of whom question other statements in the Hebrew chronicles, which rest upon the same basis of credibility.

Inferential testimonies have a tendency to pass away with the fluxion of time, but

language is still a living thing, able to tell the story of its true birth, and hence the great importance of that witness to Biblical accuracy.

The merchant is content to accept in good faith a handful from the sack as sample of the bulk; the richness and quality of the mine may be judged by a single ingot; and by a parity of reasoning, language is a subject which through the smelting process of modern scholarship, displays the purity of scriptural truth.

Contemplating the innumerable forms of language, some of which trend back beyond the dawn of history, it is curious to reflect that during the vast stretch of time from the creation of the world to the building of the Tower of Babel, there was but one language spoken by all the tribes and nations of the earth; but there is reason to suppose that the primitive tongue was of an exact and rigid character, differing from the changeful habits of modern speech.

Having regard to the many contentions which afflict mankind in later times, through the misconceptions that arise from the ambiguities and vagueness of ordinary speech, the modern mind has reason to regret the lingual exactitude of ancient days.

The original oneness of human language is a cardinal point in the Biblical argument, and it is a fact mentioned in the Mosaic history which is corroborated by all the subsequent circumstances and later philological discoveries.

There is not now in existence within human knowledge, even a traditionary trace or a phrase of the universal language of primitive man, and only a perception of it can be obtained from the Biblical records and the researches of science.

The most important event in the history of language, was the miraculous manifestation of Divine wrath at the building of the Tower of Babel.

It was one of the most stupendous of all the calamities which have befallen mankind. It is declared in the Sacred Record that it caused the scattering of humanity over the face of the earth.

The general terror must have been overwhelming; the panic-stricken people flying from each other alarmed by their own strange vocal sounds; the more appalling, as they were involuntary and uncontrollable.

Those unknown articulations must have suddenly displaced the familiar accents of the universal tongue, which it is reasonable to

suppose may have lingered in some parts, but probably even in such instances it passed away in an equally certain although slower change, such as occurs in modern dialects when the distinctive character dies out in a few brief generations.

There existed no longer the one mother tongue—it had lost its form and shape, but the materials of that primitive language were not destroyed—lingual roots never perish, which is another mysterious law of human speech.

It is easy to imagine in some degree the consternation, which must have resulted from the sudden dislocation of the vocal means of mankind : each speaker would appear a raving madman to his neighbour, who discovered in his own mouth an equally unmanageable member.

In some cases of brain troubles, the frenzied utterances of the sufferers, form a most distressing and alarming symptom to timid or even trained watchers, therefore it requires no great effort to picture the public horror at the outbreak of a lingual plague, so complete that the people could not understand each other nor themselves, and fled apart in terror and despair.

This cannot be an exaggerated view of the

effects of the Divine chastisement by such an epidemic; it is more likely to afford but an inadequate glimpse of that direful punishment which still provides the only clue, to many mysteries surrounding the subject of language.

Humanity turns with natural tenderness and reverence towards any details respecting the first parents of mankind, therefore it is not surprising to find that many attempts have been made to discover, which of the ancient tongues was the one original speech of Adam and Eve.

All such philological efforts have been necessarily futile, for the account given in Genesis of the calamity at Babel, shows that it took the shape of a supernatural seizure, which immediately destroyed the common language and permanently dislocated the articulation of the people, by confusing its normal action and dispersing its unity, like the sudden volcanic disturbance of a river bed resulting in a separation and scattering of one mighty stream into new and innumerable channels.

The first tongue of man was disintegrated long before the time of Moses, and certainly nothing remains of it now known to philologists, excepting the root-words, which have been

traced and discovered entombed in some of the old languages.

From time immemorial and on through the early ages of the Christian Church, the Hebrew was regarded as the mother tongue, and not until comparatively modern times was that opinion shown to be erroneous.

The Mosaic teaching of the Divine origin of language, to the effect that all dialects were derived from the one speech of the first parents of mankind, was accepted by most writers and the Fathers of the Church, but it was thought that the Hebrew was that tongue, although it was difficult to reconcile that theory with the plain declaration of the Holy Scriptures, that the original language of man was confounded, therefore it could not have been the Hebrew nor any existing form of human speech.

That misconception, maintained as it was by scholarly and religious minds of the highest order, resulted from the limited resources of contemporary knowledge, and only by subsequent philological discoveries was the prevailing error corrected; the extended information which has since become available, far from contradicting, tends to corroborate in a wonderful way the accuracy of the Sacred

Writings, as to the primitive unity of human speech.

It is now well known that the Hebrew, Syriac, Arabic, and other ancient tongues, are merely related dialects, springing from the same roots, and pointing back through the darkness of antiquity to one much older form of human speech.

But although the Hebrew could not have been the original tongue, as that was dissolved at Babel, yet it might have been, and probably was, one of the lingual forms which had their immediate cause and commencement in the impious attempts to build the tower.

It is interesting to note that speech appears to have been the special gift to man which at all times obtained Divine regard.

It was distinguished at the beginning by particular notice, not accorded in the same degree to any other of the human faculties.

Its first operation was performed in the sight of the Living God, when Adam gave names to the creatures of the primitive period, and in the Divine displeasure it was the human attribute chosen for chastisement at Babel.

It would seem difficult to deny, that the Hebrew Scriptures have been verified by

miraculous fulfilment in the New Testament, and that truth is illustrated by the history of human language, wherein is displayed the same miraculous continuation through the correspondence of subsequent events.

From a legal point of view there is no quality of proof so strong, as that which rests upon a combination of distinct circumstances arising from remote and independent causes, widely separated by time and place, but all converging upon the same point, thus establishing a mathematical result excluding the possibility of chance or fabrication.

Such evidence is ever regarded as of the utmost strength and value.

Of that order is the Biblical testimony visible in the history of language.

Now it is beyond the power of the human mind, to imagine three supernatural events separated by ages of time and thousands of circumstances, yet so fully and miraculously in accord as the Sacred Record of the first words spoken by Adam, when naming the creatures of the new world; the confounding of the one form of universal speech at Babel; and the descent of the tongues of fire upon the Apostles on the day of Pentecost; they were all miraculous manifestations.

Those three stupendous incidents in the life of language are in amazing agreement, they are mutually explanatory and confirmatory, they still stand unaffected by the "Higher Criticism," or any other which the ingenuity of ancient or modern scepticism has been able to formulate.

In jurisprudence three such circumstances, established in separate series of independent facts, would be held conclusive. If this be a rule of common law, why should it not apply to Divine manifestations which are of the supernatural, but have thus been mercifully brought within the material measurement of man?

One of the most vivid and sublime pictures of all history and through all time is the miracle of Pentecost: it was seen and attested by a multitude of witnesses. It is better corroborated than many incidents of a much later historical period.

The narrative of that supernatural event in the life of man, is still charged with the spirit of reality, it stands up above the level of the profane contemporary history.

On the morning of the day of Pentecost there were met together a group of poor hunted men, surrounded by hostile spies,

emissaries of the authorities, instructed to watch, prepared to suspect, and therefore most unlikely to have been deceived by any imposition, which indeed would have been impossible.

The devoted Apostles of Christianity, it may be conceived, were waiting in silent expectancy of some Divine manifestation, and in terror of the unfriendly people standing by, "and suddenly there came a sound from heaven as of a rushing mighty wind," there appeared tongues as of fire, and then the Christians began to speak in divers dialects.

The uneducated men, who previously had understood probably only the dialect of a certain part of the country, suddenly began to talk in various languages, and it is plain that the report of this wonder must have spread quickly, for there came men from Jerusalem to behold the miracle; and they did witness it.

A multitude gathered around the Disciples, and every man heard spoken the accents of his own tongue. There were present people of different nations, Parthians, Medes, Elamites, and the many variations of speech included in the general grouping of the dwellers in Mesopotamia, Judæa, Cappadocia, Phrygia, and

others, besides strangers of Rome, presumably of unknown nationalities.

The sacred narrative, as it stands recorded, carries with it the vividness of actuality, and up to this hour it has never been disproved.

It was a miracle verified by a multitude of enemies.

There were also present on that morning of Pentecost forerunners of the "Higher Criticism," who declared that the men were drunk.

There is no historical incident more impressive than when Peter, standing up, and using perhaps for the first time the God-given eloquence, delivered the inspired rebuke commencing—

"Ye men of Judæa, and all ye that dwell at Jerusalem."

It is a recital which still stirs the heart, and reads in its freshness as of yesterday.

There has never been adduced a particle of evidence against it, although the sublime event was seen by hosts of inimical spectators.

The gift of tongues on the sacred day of Pentecost was a manifestation vouchsafed in the presence of many people.

Hostility and scepticism have been powerless

to disprove it through nearly two thousand years of controversy and examination, yet it excites the incredulity of many minds, who could not deny the equally wonderful circumstance that those unknown outcast men the Apostles, were destined in their obscurity to triumph over and survive all the empires and powers of the earth, a fact which exceeds in miraculous and inexplicable magnitude anything known to history.

The sacred narrative of the miracle of Pentecost stands an unshaken historical truth ; it corresponds with the sublime account of the spiritual nature of human language contained in the Hebrew Scriptures, and with the record of the punishment that destroyed its original unity, but which was restored to man, not in its primitive oneness, but by the special gift of tongues, which, notwithstanding the terrible catastrophe at Babel, enabled the apostles to preach the gospel in all languages to all nations.

CHAPTER V

LANGUAGE—A DIVINE GIFT.

It has been said that the origin and nature of human speech, narrated in the Sacred Writings, is corroborated by abundance of confirmatory circumstances.

But the faculty of language itself is the witness to that important Biblical truth, which rests upon the same basis and authority as the Mosaic account of the creation of man ; and the evidence is within call to be cross-examined by scholarship and science.

It is sufficient, proceeding upon the legal maxim of proving some of a series of similar affirmations, to state briefly the case for the Hebrew Scriptures with regard to the subject on three points, which really include the main contention.

Firstly, to show that the speech of mankind is a faculty bestowed by the Almighty, at the beginning of human life, as declared in the Holy Bible, and that it is not the result of mortal invention nor an imitation of anything in creation.

Secondly, that the language of man was originally of one form, complete in unity, "and the people were of one speech," as also stated in the Sacred Writings.

Thirdly, that the confusion of tongues at Babel did occur as recorded in the Scriptures, and that such an event is in agreement with admitted philological facts, that it affords an explanation of the phenomena of articulated speech, exceeding in probability any other theory formulated by ancient or modern ingenuity.

Although language is a subject of so vast extent, yet as a demonstrable Biblical proof it may be brought within narrow limits, at least for the present purpose.

Now the question for consideration is with regard to the commencement and source of language.

Whether it was a Divine and special gift bestowed on man at the beginning of life, as affirmed in the Sacred Writings, or a mere

human contrivance perfected by art, the natural outcome of intelligence, necessity and condition, invented at various times and places, and employed in numberless shapes and forms by the different races of mankind, as contended by many distinguished scholars,

Or whether, as others equally eminent have maintained, human speech originated in natural imitations of animal and cosmic sounds, which was the opinion held by a section of the ancient Greeks.

In recent times the tendency in certain learned circles has been towards the view, that articulated language is merely the development of brute methods, inherited by man from remote progenitors of a low grade, such as the members of the monkey family.

It may be convenient to consider for an instant, the illimitable diversity, boundless range, immensity of articulated speech the active and only medium among the peoples and tribes of the earth; the restless and ever-changing character of the dialects; the endless sufficiencies of the different tongues for all the needs of communication; and then to reflect that up to this moment, none have been able to explain how or when all this was invented.

Most discoveries of great magnitude may be traced to some age or a period of inception—the passing from the rude to the refined—but to the commencement of language as an art no reasonable clue can be given, for the oldest of its forms appear the most perfect.

No histories have told whence it came, where it was designed as an instrument of human intercourse, or in what manner it passed into the life and service of man.

Articulated speech, that marvellous attribute of humanity, must be the orphan of inventions, for its lineage cannot be traced to earthly parents; its proofs are from “on High.”

The Hebrew Record of the origin of the language of man, offers the only consistent and reasonable explanation of the matter, notwithstanding that the subject has attracted and engaged the keenest intellects from time immemorial.

There are many points of difficulty in the way of the theory, that articulated speech was a human contrivance; as, for instance, languages so differ that there must have been myriads of separate linguistic inventions, to account for the innumerable systems of words.

It would be a venturesome philological feat

to undertake the enumeration of the distinct forms of language in use over the earth at the present time. Approximate estimates have been hazarded, necessarily incomplete and unreliable, but it would of course be impossible to guess at the number of groups of forgotten dialects, which probably were in use among past generations of mankind, most of which, destitute of literature or even an alphabet, must have perished without leaving a sign to succeeding ages; similar lingual phenomena are passing at the present day in certain parts of the world.

Those vanished tongues of man, probably only included inter-communicable sounds for the ideas and wants of simple life.

Doubtless there were distinct articulated words to express the conceptions of the nomad—the chase, war, the herd, pasturage—for certainly even the conditions of primitive existence would have required linguistic means of reciprocal communication, and those must have consisted of combined or articulated words, the simple sounds are few; although such groups might have represented but small vocabularies, yet if all had to be agreed previously and adopted generally as vocal signs—which must have been done—they

suggest a large field for lingual invention, and if it were attempted to multiply them by the gross total of all the dialects which differed so far as to be incomprehensible beyond their own boundaries, such computation would be obviously impossible.

Common ethnological experience affords many examples of the wonderful productiveness of language. There is no growth more rapid than that of lingual weeds, an evidence of the natural fruitfulness of human speech.

It is inexplicable how the invention of language could have spread over the world, and flourished among the aborigines of America in a multitude of shapes. If it had been an art only it must have been traced to one form of invention; but natural varied and allied systems of the speech of man, were found by the European pioneers in that hidden land.

The growths and mutations of human speech have been operating since the confusion of tongues at Babel; or from a very much earlier period according to some of the modes of reckoning, which differ from the Biblical chronology; similar phenomena are still developing spontaneously at remote parts of the world, in freshness and abundance difficult

to reconcile with the theory that language is a mere invention.

The African continent produces an infinity of lingual forms and unlettered dialects.

There, it might be thought, would be found the proofs of the artificial formation of language, if that were the true solution of the question, but the contrary is the result of the philological investigations which have hitherto been pursued in that direction.

Of the innumerable diversities of human speech in use over that mysterious land, comparatively little is yet known, but the evidences so far as they have been gathered, are altogether confirmatory of the Biblical version of the nature of language; nor has there been discovered in that great section of the earth any form of humanity, however low in the measurement of manhood, absolutely without some form of articulated speech.

The fruitfulness of language is so excessive in those regions, that the Hottentot, Caffre, Nubian, Ashantee, and other groups, puzzle even native-interpreters by the multiplicity of their dialects, varying and shifting from one village to another, so that the traveller is baffled by the changes which a short time may have produced in the language of any district.

The creation of new lingual shapes is going on constantly in Africa, and without reference to the Hebrew explanation on the subject, no philologist has yet provided any reasonable theory of the matter.

The limitless operations of the Divine gift of speech, are unfolding and developing unceasingly to the general ear, and it would be as correct to use the term invention, to describe that progression of an inherent quality of man, as to apply it to the growth of the blades of jungle grass, which spring up unbidden in accordance with natural laws.

But those incessant movements and changes of articulated speech, are consistent with the Biblical account of the confusion of tongues at Babel, for they would be the probable effects of that lingual palsy, since which event human language has shown an uncontrollable tendency to restlessness, ever quivering and shaking.

Nor are those indications entirely confined to savage peoples and remote lands.

The faculty of the tongue would show similar disruptive symptoms in civilized countries, if the languages were not protected by literature and grammatical rules which preserve their cohesion.

But the major part of the African dialects have not even an alphabet, they are only elementary phonetic systems influenced by ephemeral circumstances.

It is not difficult to conceive the effect which might be produced upon the English tongue if it were possible to cancel temporarily the glorious letters of the language; burn the grammars from Ben Jonson to Lindley Murray; no literature; no Shakespeare; no Milton; no newspapers; no style—in a generation hence English would be unrecognisable.

Still more than the robust English, such destructive conditions would probably affect the beautiful and delicate French.

In a cycle of literary darkness, destitute of the press, of the Academy, and Littré, the exquisite language of France would lose its laws, become confounded; and doubtless identic causes would produce like results in all the languages of Europe.

So it is not surprising that the flood of articulated speech rolls on in some confusion, through generations of the poor untaught Ethiopians, but it is a significant circumstance that in the same land, the various tribes of monkeys only make their mere animal noises as in the beginning.

If the immeasurable extent and exhaustless variety of human speech, among barbarous tribes of mankind, excite astonishment, still more marvellous are the innumerable resources, of the polished and elaborated tongues of civilized nations.

The dialects of highly-educated peoples include nomenclatures, generally quite distinct from the ordinary language or vernacular, referring to art, commerce, trades, professions, social pursuits, all employing special terms and technicalities, incidental to the complex objects and conditions of life on land and sea.

The experienced interpreter or linguist, however acquainted with a language, is aware of the difficulty of supplying a translation of a purely technical subject, which often embraces a number of word-symbols understood only by the initiated, and the meaning of which might be quite unknown even to the educated and skilled translator, who might never have heard of the thing itself, much less the name of it.

All those offshoots of the richer and more copious tongues, are really subsidiary streams of speech, foreign even to those familiar with the main channel of the language.

It would appear too difficult to accept the explanation, that such a boundless system of articulated sounds can be the result of mere invention, especially in the instances of savage tribes, ignorant of all art of speech, and cut off from the bulk of civilized mankind, as in some parts of the world, but yet producing abundant crops of language, spontaneous and natural as the tangled growths which cover the tropical forest.

Neither ingenuity nor learning have been competent to penetrate those mysteries of the speech of humanity, although continuous attempts have been made to solve the matter in a material manner.

The power of language is the special faculty of man not possessed by any of the brute creation, and it remains a visible proof upon an important point, of the veracity of the Hebrew history.

The doctrine of the Divine gift of speech has been assailed, with exceeding vigor and vehemence in many specious theories, but no alternative and reasonable solution of the matter has been formulated by adverse criticism, and as a Biblical testimony it abides strengthened and confirmed by modern philological research.

Miracles, far from being simplified, are rendered only more incomprehensible to the average human understanding, by vain endeavours to eliminate the supernatural.

Following a legal principle, if an incident however incredible be demonstrated, the possibility of such occurrences must be allowed; similarly one miracle is sufficient to prove the possibility of supernatural manifestations.

Some have argued that language began with the class of words called "nouns," as naturally the first to attract attention; while others have maintained that the moving things would be earliest named, and from that beginning came the verb to describe the movement. In that simple way it has been alleged that the two most important parts of speech originated.

Certainly the argument seems plausible; but other learned writers, although agreed upon the general view that language was a mere invention, combated vigorously the order of invention, and maintained that the verb, not the noun, was the prior discovery. Such debates were carried on through volumes of discussion without regard to the Divine source of speech.

But none of those learned disputants have

explained, how it came to pass that man alone of all the living creatures of the earth, had the power to name or so describe the thing in sight, or in conception, even as still do those barbarous and untaught Africans.

The nature of the question has attracted from an early historic period, conflicting opinions differing widely, but mostly agreed upon the point of rejecting the Biblical account of the matter.

It has been pointed out that language was formed and shaped by various circumstances and influences — knowledge, civilization, literature, education, science, study, the spread of commerce, human intercourse, and that such and similar causes have contributed to important improvements; supplied means by which the original invention of speech has been gradually developed.

That line of reasoning may be scholarly, but it does not affect the Mosaic account of the source of human language in the slightest degree.

None would doubt that those and other circumstances did influence language greatly, but it is no part of the Biblical teaching on the subject, that man could not have improved the power of speech.

Like all the natural faculties of humanity, it was bestowed with that supreme end ; nor is there any attribute or sense possessed by mankind, which may not be strengthened by practice and developed by art.

To prove the invention of certain grammatical forms, or methods of articulated words, effected for the purpose of clearness, or increased force of expression, is but to show that the Divine gift of language has been cultivated, and human duty fulfilled in a proportionate degree ; as may be done with the senses of sight, hearing, and the other gifts of the Creator, but it does not touch the main argument as to the Divine source of articulated speech.

Some of the theories degrading to man advanced to explain the origin of language, are not only unsupported by evidence, but contrary to common observation.

Much speculation of that kind has been based upon the circumstance, that most if not all creatures have the power of emitting sounds of some sort, and from that general law it has been contended, that articulated speech is but an extension of an instinct common to the wild animals, which roar, yell, howl, and bellow.

That form of contention is as old as the ancient Greeks, but it has been renewed and advanced by popular writers in recent times.

It is hard to contemplate with becoming gravity the reappearance of the monkey, again thrust into the discussion, and none to save him from his friends, who, with proverbial unkindness, will force upon the brute the honour of being the master of languages ; however, no one has yet heard the monkey's view of the matter, even to the extent of yea or nay.

CHAPTER VI

LANGUAGE: "THE PEOPLE WERE OF ONE SPEECH."

THE second point is to prove that human language was originally of one form only, as stated in the Hebrew Scriptures, and that the bulk of the evidence which science has placed at the disposal of modern scholarship, is confirmatory of the Mosaic declaration, that in the beginning and on to the time of the building of the Tower "The whole earth was of one speech."

If that important circumstance be established as a truth, it must be conclusive of the main point of the general question.

The tracing of numerous tributary streams through many mysterious windings to one vast lake, would be accepted by hydrographers

under ordinary conditions as a proof of identity of source, and by a parity of reasoning the genius and perseverance of the great philologists, Bopp, Grimm, and other distinguished scholars, have shown how the student may go back upon the tide of time, to the original "oneness" and the source of all human speech.

Language has been frequently likened to a mighty tree of three great limbs—the Aryan, the Semitic, the Turanian—the seeds of which have generated over the earth wherever the foot of man has rested, and have produced lingual offshoots innumerable.

The trunk of that tree was the old mother tongue of humanity indicated in Genesis, which had its roots in the primeval location of mankind, and most known forms and dialects, so far as science has penetrated, can be assigned to some one of those three great branches.

The Aryan cluster of languages included the Sanskrit, the ancient tongues of Greece and Rome, the old Teutonic, the Celtic, the tongues of Gaul, Friesland, the old Norse, and the countless dialects of mankind from India to Iceland.

The great Semitic branch of speech extended

through Arabia, Syria, Judæa, embracing the Hebrew, Arabic, Syriac, Chaldaic, numerous tongues of the East, and probably many extinct forms of language.

From the mighty Turanian stem have issued the countless variations of the Mongolic, Turkic, Malaic, Finnic, and other connections of this branch, which may be traced from China to Lapland.

The evidences furnished by those three great divisions of human speech, all trend from distinct places and ages backwards towards an identic source, which was the one mother tongue of them all.

For practical and legal purposes, such a fortuitous combination of circumstances and coincidences would be regarded as little short of the impossible; therefore it may be said that the testimony as to the original oneness of human speech, is so strong and compact that in a modern trial, involving an examination of ancient documents, such evidence would be held conclusive, and if it be permissible to imagine a modern cause of the *Pentateuch v. the Higher Criticism*, the defendants have on this point absolutely no case.

In the first place, with regard to the Aryan group, it has been shown to demonstration

that the numerous forms of that branch, although separated and scattered over the earth, display a similarity of construction and an identity of origin, which connects them together in a symmetrical manner, as determinate and convincing of their original relationship, as are the corresponding strata or the outlines of the rended granite to the geologist.

In the second place an equally marvellous resemblance may be traced throughout the Semitic group of languages, in which the comparisons that have been made by laborious scholarship, prove general and radical connection among those ancient lingual offshoots, and in many instances an identity of which no explanation can be supplied, without reference to the Hebrew history, and of which there is no reasonable solution extant, excepting that of Holy Writ.

In the third place, and similarly throughout the Turanian branch, the family features are visible and traceable, although of a less distinct character, as might be expected from that section of humanity, which comprised the hunters and nomads of the primeval world. Wanderers as those ancient peoples were over the widest and loneliest tracts of the earth,

they preserved the constructional forms and grammatical family resemblances, still apparent in the Mongolic, Turkic, Malaic, and Himalayan groups, a wonderful proof of the original unity of human speech.

Those lingual evidences of the one mother tongue of humanity, are strengthened by a general and collective comparison of the three great divisions of language—the Aryan, the Semitic, and the Turanian. Not only do those mighty branches of speech display surprising resemblances, but in many instances their forms are identical.

The Sanskrit and the Hebrew, belonging as they do, the one to the Aryan and the other to the Semitic group, disclose similarities which it is difficult to believe could have been accidental, but which are fully accounted for by reference to the first speech of mankind of which they must have been offshoots.

It has been thought by distinguished scholars of different shades of opinion, that the Sanskrit, Latin, Hebrew, Greek, and others of the ancient tongues, have come from the same source; some still older language; a further important indication of the mother tongue of humanity.

The old Coptic, the ancient language of

Egypt, is a lingual link between the Aryan and the Semitic, and again no reasonable explanation excepting that of the Sacred Writings, has been offered of the extraordinary affinities between the Celtic and some of the Semitic tongues.

The inference is obvious and natural, that those old dialects came from a far more ancient form of language, spoken by some primitive people.

It is a marvellous testimony to the rigid truth of the Hebrew narrative, that eminent men of learning and different schools of thought, have agreed in the conclusion that a primitive system of articulated sounds, must have existed in completeness and unity, earlier than the shaping of tongues so ancient as the Hebrew, the Sanskrit, or the Greek, and certainly anterior to some separation or dissolution, which subsequently produced those languages.

These appear to be some of the points of argument, which have been avoided or inadequately answered by the opponents of the Sacred Revelation ; nor has there been shown readiness to encounter such significant and wonderful circumstances, as that upon the discovery of the New World, the Jesuits

should have found in use native dialects affording distinct traces of the ancient languages of the earth, connecting them with the main streams ebbing away through the darkness of time, to their source in the primeval tongue of humanity.

Those wonderful and suggestive lingual resemblances, which have astonished scholars, are not displayed merely in the identity of certain words, but rather in fundamental shape, grammatical form, and general construction, indications of relationship the least liable to change.

It has been frequently pointed out, that among the ancient tongues possessing copious and rich vocabularies, many words were synonyms or equivalents, and according to the normal law some would have passed out of use, and others into popularity; but that it is not likely the surviving words would have been the same in the divided and scattered dialects of the family. Those which may have died down on the native soil in some instances, may have been carried into distant lands in others, and thus lost local identity or passed into another form of speech; and from that, among other possible causes, it is frequently seen that the sound

symbols of identic ideas differ entirely, even in related variations of a maternal tongue, but the grammatical forms of a language, are not abandoned in that way; they are long-lived, and hence the far greater security of the constructional test as evidence of lingual affinity.

A strong scientific testimony to the truth of the Hebraic account of the nature and origin of human language, was evolved by the genius and perception of the great German philologists Bopp and Grimm, and like most other important discoveries, it was essentially simple.

All creatures which dwell upon the earth are liable to change, internal and external, according to the influence of surrounding circumstances, especially of climatic and local conditions, as may be observed in the variations they produce on all animal life. That general law applies, although in different degrees, to the various races of mankind, which differ so largely in appearance, constitution, and habits.

The effect of that natural rule is specially marked in human language, which since the confusion of tongues at Babel, has ever displayed extreme susceptibility to fresh

influences, and a tendency to mingle old forms with new shapes.

Certainly it was possible to explain, many of the changes undergone by some tongues through commerce, conquest, migration, and other causes, and those modifications were followed in certain instances through ancient channels, but there was no reliable method of tracing such lingual variations upon any scientific plan, until the system now known as Grimm's Law was formulated.

That method was founded upon the discovery, that the law of change and movement which affects all things, could be defined with regard to speech, and applied in a measurable manner to language, according to the lingual habits of the nations.

Grimm's Law proved the impossibility of the speech of man having resulted from a number of separate inventions, or artificial contrivances, and it confirmed in a surprising manner, the Biblical declaration as to the original oneness of human speech.

It demonstrated that modern languages had grown out of basic words, found in the ancient tongues, and that upon those old foundations subsequent dialects arose.

Briefly, it was perceived by the acute

intellects of Grimm and Bopp, that different countries or people following their own special lingual habits, had clothed the ancient root words in their national manner, a philological disguise or dressing-up, which, being removed, disclosed upon investigation the same root.

So that an examination of the forms and verbal ways of the different peoples, led to the identification of the roots in the various dialects.

Thus those words turned out but lingual mummies, which, being unwound according to Grimm's Law, disclosed ancient members of the mother speech, which as an illustration, have been taken back from their modern places, reconstructed, and recognised in their old offices.

Grimm indicated the verbal disguises peculiar to the modern languages, in which the old roots of speech were concealed, and he showed how they might be picked out, identified, and put in evidence of joint origin as the scattered fragments of a lingual whole.

In the old Teutonic for instance, were hidden unrecognised primeval root words, probably in use during the earlier ages of the world, before the birth of the Pharaohs.

The matter is too familiar for detail, but the gist of that great and wonderful discovery is to the effect, that all known languages have been built upon or grown from a comparatively small number of lingual roots, which can be traced back to the Aryan, Semitic, or Turanian groups.

The power and range of those ancient elementary words in combination, appear to be practically unlimited, and they can be shown to link by connecting verbal lines with a still older mother tongue, presumably the first form of speech, of which they were but parts.

The fruits of the three great branches of language, have thus been brought from many distant lands, and by the aid of the comparative and analytic method formulated by Grimm, they have been assorted, compared, and assigned to the particular branch which bore them; nor can their identity admit of doubt, for they are the same, differing only in such outer covering or husk, as the local circumstances have produced.

Therein may be found the proofs of the solemn declaration contained in the Hebrew Scriptures, "That the people were of one speech."

Those evidences are brought from the remote places of history, but although they come from the vanished races of the world, they may also be discovered at the present moment in the living tongue spoken by Englishmen.

It has thus been rendered possible to gather from modern tongues, among the present nations of the earth, the fragments of the most ancient of all known forms of language; and it is curious to note, that those verbal pieces can only be fitted together in one intelligible way, in which they spell, "The people were of one speech."

There are matters in the Biblical revelation which pass beyond and above the range of the unassisted human understanding, yet there are also provided indications of the internal and supernatural truth, sufficient to sustain and confirm faith; of that nature appears to be the lingual evidence corroborated by science and history, which the Higher Criticism has hitherto failed to affect.

It has been said that the idea and method of reducing the variations of language, to a comparatively few root words, is not of modern date; it is claimed to be of antiquity. There may also be doubts as to the priority of

the theories of Bopp or Grimm; but for the present purpose, those considerations are quite subsidiary to the object of confirming upon an important point, the accuracy of the Mosaic history.

CHAPTER VII

LANGUAGE—THE CONFUSION OF TONGUES

THE supreme event in the history of language, was the confusion of tongues at the attempted building of the Tower of Babel. The effects of that manifestation of Divine wrath may still be recognised in the mysterious qualities of human speech.

Many of the most distinguished philologists have held, apart from the Biblical testimony, that some such dislocation of language as that narrated in the Hebrew Records, must have happened in the prehistoric period, to account for the boundless variety, eccentricity, and the fundamental resemblances of so many distinct forms of speech. Up to the present time no explanation, excepting that afforded in the Sacred Writings, has been presented to the

student, which might be found adequate to solve the matter in a reasonable manner.

Therefore the third point of the present argument is, that the declaration contained in the Bible with regard to the confusion of tongues at Babel, is true in substance and in fact, because it agrees and fits in perfectly with all the perplexing phenomena of human speech, as no other theory yet formulated can be shown to do.

The wandering forth of the earlier races of mankind over the earth, spreading diverse dialects, the fragments of the one and original tongue of mankind, would account for the multiplicity of languages and the marvellous resemblances, constructional and radical, to be found among them.

The unprejudiced mind will allow to Moses and the Pentateuch, such circumstantial evidence, without regard to religious faith, as would be held sufficient to satisfy the requirements of jurisprudence in a court of law.

According to the Hebrew Writings, language was a Divine gift to man ; but that information alone would not solve all the difficulties of the subject. Neither would the original unity of language, when the people were of one speech,

as is plainly declared, account for the multiplicity of dialects ; but, the third point of the subsequent confusion of tongues at Babel explains and reconciles all the perplexities, and entirely covers the related circumstances.

Since that dire event languages have been like the restless waters, circling round the sunken spring of the mother tongue, no waves alike, yet all similar, and the general qualities identical.

The woful catastrophe at Babel destroyed the unity of language, and let flow a torrent of tongues, to toss and roll in confusion and corruption.

To the scientific mind it must appear a curious circumstance, that human speech, which shows an invincible tendency to dispersion and reproduction ; to lingual birth and death ; assuming and discarding many forms ; should throughout maintain a connection with the old constructional frames of the primitive tongues, as proved by the philological analyses of distinguished scholars.

Science has not afforded any solution of those phenomena. Neither has it explained why the dead or unspoken languages of antiquity, should stand like dumb witnesses, round the question, all pointing one way,

to the vanished mother tongue more ancient than them all.

Although the theory of the original oneness of language may be accepted by the scientific student, still there is a want of evidence to account for the subsequent destruction of that unity of speech, and dispersion into innumerable dialects, ever shifting, re-forming, and assuming new shapes.

Science does not appear to have provided clues to those difficulties, but the Sacred history discloses the cause in the confusion of the one primeval speech at Babel, since which calamity the natural drift of language has been towards weakness and decay.

It is easy to note examples of the changeful nature, and the restless condition of articulated speech, which is the most turbulent faculty of mankind.

Many languages at the present time, are struggling to hold the precision and strength of their ancient form, but all tend naturally to exterior change and extinction, unless they have been embalmed and preserved like the Sanskrit and other classical tongues, accidents of conservation, the result of circumstances, not of the will of man.

Language displays a mysterious affinity to

the mortality of humanity, birth, labour, decay, a tendency to decline, and reappear in new shapes formed of the old materials, the ancient roots in use from time immemorial.

During the youth of language there is generally strength and vigor; at a later period, literature adds expansion, elegance, and flexibility. Then follow diffuseness, weakness, grammatical laxity, vagueness, and senility.

The parts of language most in use are the first to show the symptoms of decay. The common words are worn down by the constant grinding of myriads of mouths, and therefore certain familiar expressions, and auxiliary verbs, incessantly employed, are irregular in most dialects; but those broken forms are really the evidences of corruption.

The multitude of languages in the service of man, spoken in some form by barbarous races, or cultivated by the civilized nations of the world, are all passing in unrest—fermenting and naturally working into new shapes, of less cohesion and power, as may be seen by an examination of the vernacular, during two or three generations of any language in any land; for ever since the confusion of tongues at Babel, the course of them all has been towards

laxity and ruin, and that fatal tendency appears to strengthen with the fluxion of time, as it is far more developed in the modern, than in the ancient forms of speech.

The preservative effects of an antique death and classical embalmment, have saved to a great extent the beauty, flexibility, and precision of the Greek, the richness and copiousness of the Sanskrit, the sonorous majesty and power of the Hebrew; but the conditions of lingual things, appear to be entirely unfavourable to the longevity of the modern tongues of the world.

The English, a comparatively recent product of many interchanges and combinations, although composed of strong elements, already shows certain signs of decay.

English has been losing cohesion and accuracy for some generations, as may be seen by a comparison of the present habits of the language, and the grammatical exactitude of the Anglo-Saxon.

Disraeli the elder has some remarks upon this point, in *The Curiosities of Literature*, suggested by the difference between the careful and precise letters, usually written during the reign of Elizabeth, and the vague, loose English of his own day. The writers of the

Elizabethan period generally expressed tersely and grammatically, whatever they intended to say, neither more, nor less, but so exactly, that the meanings of the sentences were not liable to be misapprehended, whilst modern letters, Disraeli declares, within his own experience, were vague and diffuse in comparison.

Undoubtedly it might be thought, that the ease and simplicity towards which the habits of modern language incline, are excellent qualities, but they may be dearly bought by the sacrifice of the preservative rules, and guides to the laws of expression, so necessary to sustain the important conditions of accuracy and perspicacity, and indispensable to uphold the structure and form of speech.

At the present moment, some of the modern nations of Europe are endeavouring to throw off what are called corruptions of the purity of their language, but which are for the most part, indications of that lingual death, which has marched sternly and constantly, since the confusion of the tongues.

No adequate philological reason has yet been formulated, to explain why language should have that fatal bias towards dissolution, nor any reasonable theory offered, excepting

that of the account of the incident at Babel, given in the Sacred Writings.

The modern Greeks are trying to restore the language of Plato, and to recover the rhetorical vigor and lingual beauty of the age of Pericles, but as well might they attempt to revive the chisel of Phidias.

Throughout Eastern Europe at the present time, there are popular efforts to discard the numerous Turkish words in common use, in that part of the world; but those appear to be vain struggles against the tendency of things with regard to the mingling of the dialects, and unavailing as the attempts of the Turks to exclude the words of the West.

The Servians and Bulgarians are endeavouring to establish an orthodox form of the Slavonic.

The Roumanians are also trying to revive the antique form of the language, which their ancestors are said to have brought to the littoral of the Danube, in the second century.

Germany is seeking to expel the French words from their resourceful and powerful vocabulary, but it is found to be more difficult to exclude foreign sounds, than unwelcome

visitors. A passport may suffice to stop a person, but it cannot repulse a phrase.

The French also are watchful to guard the lingual frontiers of their beautiful tongue from invasion ; nevertheless strange expressions and new words obtain currency in that conservative language.

The unity of the original speech of mankind, having been dissolved in that terrible instant of Divine wrath, which convulsed the one form of language and drove apart the human family to wander over the earth, the unique faculty of speech has ever since beaten like the billows from shore to shore, changing and surging in eternal disquiet.

The evidences point to the conclusion, that no form of language can be preserved in the simplicity and purity, which were the qualities of speech, when first divinely bestowed upon primeval man.

Comparisons of the Hebrew, the Persian, the Sanskrit, the Teutonic, the Frisian, and the old Irish with modern dialects, demonstrate the much greater cohesion and concentrative-ness of the ancient tongues ; therefore it might appear, that the farther removed from the Divine source of language, a system of articulated sounds may have been, at the

period of its development, the weaker would be its vitality, and earlier the loss of shape and strength.

That view is corroborated by reference to those ancient forms of language, which seem to have escaped the disintegrating effects of modern days.

But although the quality of language is changeful, and the duration uncertain, its growth and decline are spontaneous, and the materials imperishable; for they cannot be destroyed by violence or prohibition; the accents will still linger.

If it has been found difficult to wholly extirpate a nationality, the most ferocious conquerors have experienced similar impediments, in all attempts to stamp out the language of a people, unless the process of decay or other contributory causes, have helped the arm of destruction.

The life of language was of Divine origin, therefore the growth must be free and the death natural. The period of maturity and perfection of a dialect, is followed normally by constitutional weakness, neglect of the grammatical safeguards, and then gradual decline.

The barbarous tongues of savage tribes,

which have no letters to keep them, often pass away in a generation or two, and give place to re-arrangements of the same articulated sounds; hence the perplexity of tongues which began on that fatal day at Babel still bewilders the traveller in strange lands.

Language has been termed the Niobe of the human faculties. A pathetic picture is suggested to the imagination, in the dispersion and decadence of the innumerable offspring of the mother of speech.

There is much that is mournful, as well as mysterious, in the nature of language, which appeals to the heart against the theory, that speech could have been a mere invention of man.

There is no inheritance of humanity more tenderly regarded, than the accents of the native land, and although many dialects may have been studied and mastered, yet before them all, at the moment of supreme agony, or of death, the homely articulations of the maternal dialect rise instinctively to the lips.

Truth may be conveyed to the soul through the heart, as well as by the reasoning faculties, and although not visible to the intellect, may convince the understanding.

In that way the faithfulness of the Hebrew account of the source of language, like many other Biblical points, is recognised by the natural perceptions, emotions, and experience of mankind.

There are no sounds so pleasing, that meet with such glad response, as the unexpected accents of the native tongue, when they surprise the ear of the wanderer or exile in foreign lands.

The familiar greeting, the song of boyhood, the old refrain, have dimmed the eyes of the strong and the stern.

It is the never-forgotten articulations of the native speech, the sweet tones of the mother tongue, which move the heart, and for the reason, that language was a Divine gift to man at the beginning, a tender, intrinsic part of human nature, and not a mere elaborated mechanical discovery. But the same ears may listen unmoved to the vibrations of the steam hammer, the shriek of the engine, or the roar of the guns; those are mere percussions in the air, the result of human invention.

The phenomena of language have attracted the laborious attention of learned scholars, profound thinkers, ingenious philologists, and writers of all views, from time immemorial,

without resulting in any probable or even reasonable explanation of the difficulties of the subject.

But it is easy to fit in all the discordant and perplexing circumstances of the question, the endless extent, infinite variety, tendency to decay, reproductive power, analogies, contrarieties and affinities of language, with the Biblical declaration of the primitive oneness of the speech of the people; the subsequent confusion of tongues, and the teaching that language issued from the mouth of Adam naturally and intelligibly; a method of intercourse created by the Almighty for the use of man; with that belief and no other, all the known circumstances and sequences appear to accord.

CHAPTER VIII

LANGUAGE—CHRISTIAN INFLUENCES

THE human faculties may be improved or impaired by circumstances, weakened or strengthened by treatment; but none of them can be invented, and in like manner no practical form of language has ever been contrived in the sense of fabrication, not even a dialect, although many attempts have been made to do so.

In recent times there have been repeated scientific efforts to invent a lingual method, which could be rendered common and serviceable to the European nations, a sort of universal language to answer the purpose of the original speech; but although ingenious and competent minds have been in pursuit of that object, the idea has never realised

an adequate result. So far from successful has been the endeavour to provide a system for the general intercourse of mankind, that there has not yet been found any means of intelligible oral communication, between even two foreign peoples, without the assistance of gesture.

All human labors however skilful, which struggle to supersede a Divine Judgment or to dissolve a Supreme Law, must be vain, and since the great calamity at Babel, the unity and continuity of speech are beyond the power of recovery.

There has been a large amount of attention bestowed upon this subject, in connection with the science of telegraphy, and the construction of telegraphic systems for the purposes of political, commercial and other messages, but no disclosure appears to have been made of any new way of communication, that might provide for the special despatches of confidential information, which therefore continue to be transmitted in ordinary language, or disguised under agreed symbolic words, arranged to condense or express hidden meanings ; but such signs or cyphers are mere pass-words, and do not form any system of speech.

The ingenuity of telegraphic operators has been unable to suggest any plan of language, even of meagre form, generally applicable to telegraphic requirements, and rich enough to command a vocabulary sufficient for daily affairs. Experts have failed to effect that although familiar with technical terms, intimate with all the general subjects of business, the needs of telegraphic correspondence, and allowed according to the Telegraphic Convention the use of the ten principal tongues of the world, containing hundreds of thousands of ready-made words. It has been found impossible to weave those stupendous masses of articulate signs, into an intelligible and consecutive language by any method; yet the majestic Hebrew of ordinary intercourse, contains less than 500 root words. Such appears to be the difference between the work of God and the labor of man.

Language, although it resists torturing ingenuity, violent compulsion, and destructive force, has followed faithfully the vicissitudes and the turning points of fresh departures in the history of humanity; therefore it is natural to find, that certain combinations of circumstances, and decisive events in the life

of mankind, were relatively reflected on the course of articulated speech.

For the sake of completeness, and to afford a general view of the subject, it may be permissible to notice briefly some of those important conditions, which are believed to have materially affected the scope and nature of language.

There were three paramount causes which are generally allowed by the historian and philologist, to have largely influenced the current of human speech.

The spread of Christianity, which, being the Divine motive, moved the language of man, more than any other impetus since the dissolution of the tongues at Babel.

The Grecian civilisation, which perfected a most beautiful form of speech, that has served as model, guide, and help to most modern shapes of lingual expression.

The Roman domination, which through its development and career of conquest, had a powerful and boisterous effect upon the dialects spoken over a large part of the modern world.

Under the Christian dispensation the first miraculous manifestation with regard to language, was that which occurred at the feast of Pentecost.

Although the Greek philosophers had, centuries before the Christian era, discussed the nature of language and formulated theories, some of which have been reproduced and advanced in modern places, yet it is reasonable to conclude, that those unlettered men the Apostles, knew little of the remote questions with regard to the mysterious qualities of language, and would have been quite unqualified to execute, within the sight and hearing of the Jews, such a lingual deception.

The reality of that miraculous event, does not rest alone upon the sublime and elevated earnestness of the Sacred Writings, but also upon many external testimonies, and among them its marvellous agreement with proofs which had preceded it by thousands of years.

The unity of language having been destroyed at Babel, it might have been restored to the Apostles in fluent completeness; but unless at the same moment it had been universally re-established, it is obvious that the gift would have been useless as a means to address the people.

The Divine methods, inscrutable to the most learned, when revealed are seen to be

simple ; thus the chosen messengers received the instantaneous command of the various spoken tongues, that the Gospel might be preached to all nations, in the different vernaculars of the tribes of the earth.

The great miracle of Pentecost must be regarded as in sequence and accordance, with the Hebrew account of the lingual catastrophe of Babel.

Thus at the dawn of Christianity, a special apostolic attribute was bestowed to overcome those difficulties arising from the multiplicity of tongues, of which there is no reasonable explanation extant, excepting that provided in the Mosaic history.

Through the ages to modern times, it is curious to note how largely the extension and study of language, are indebted to the labors of the Christian Church. Philology as a science may be said to owe its importance to the discoveries of zealous churchmen and ecclesiastical scholars, who provided the very materials for subsequent successful work of comparative analysis.

The swords of the pagan conquerors of ancient times were potent teachers of language, but far greater than the effects of those savage forces, have been the benign influences of

Christianity in developing the faculty of speech.

The labors of the Apostles and their successors, carried the knowledge of strange dialects into many distant lands, and the special gift of tongues in primitive times, was a qualification for the sacred office.

The devoted lives and works of the Christian missionaries through the ages, have enlarged the scope of language over the habitable globe ; to the efforts and sufferings of those heroic men, the students of all linguistic schools are mainly indebted.

There are few known tongues possessing any form of literature, which have not been enriched by the ministers of Christianity, and most of the grammars and glossaries of the more obscure dialects, were prepared by them

The researches of the Jesuits expanded in an extraordinary manner, the lingual knowledge of mankind. The persevering work of that learned order, carried on for the most part in discomfort and danger, resulted in a contribution of real value to the philological information of the world, for to the patient scholarship and heroism of the Jesuits, is due the recovery of the ancient Sanskrit ; and

there can be little doubt that the labors of the various Christian missions in foreign places, generally pursued among hostile and savage peoples, have formed the very foundation of philological science.

The discovery of the old Sanskrit, an epoch-making event in the history of language, was due to Christian scholarship and zeal in recent days.

It must be admitted that the Jesuits were in advance of the general opinion, with respect to the genesis of language upon one important point, to the effect that Hebrew was the original speech of mankind, and it is now evident that the Jesuits had long suspected, that there might exist an older language, which should contain the key-roots that would connect the Hebrew, with the ancient Aryan forms of speech.

Many eminent scholars held that Hebrew, the language in which the Old Testament had been written, was the mother tongue of humanity.

That opinion is now known to be erroneous. The acumen of the Jesuits had perceived, that as the dissolution of the one speech of the people at Babel, had occurred long before the Bible had been written, it followed that

Hebrew could not have been the original language which was dissolved, although the roots remained.

Nothing contradictory of the true origin of speech, was involved in the question as to the lingual maternity of Hebrew, merely a point of scholarly judgment; but a clue was suspected to exist in some hidden form of speech.

The spirit of curiosity and research was excited by the contemplation of that philological puzzle, which at last attracted the attention of the Jesuits.

The Sanskrit had been an unspoken form of speech, long before the commencement of the Christian era, preserved in the sacred books of the Hindus out of sight of the world, from time immemorial.

Upon the discovery of the Sanskrit by the Jesuits, it was demonstrated that it disclosed old root forms, common to the Persian, Arabic, Coptic, Teutonic, the Celtic, and the Greek, abundantly sufficient to prove the lingual relationship between them.

The evidences afforded by the undeniable affinity between the root words, of so many ancient and distinct languages, found in the Sanskrit, must be regarded as a plain proof of

an early connection between them, and can only be explained by the Biblical declaration that there was one original form of speech, from which they were all descended.

But Sanskrit, although it may be the eldest kin of the surviving tongues of the ancient world, could not itself have been the original language of mankind, for it contains internal evidences of having been derived from some preceding form of speech, and indications of its succession from a far-off ancestor, of which it was but a descendant.

The basic character of the Sanskrit may be compared to lingual lines, running ever back towards the vanishing point of primitive unity.

Thus the recovery of the Sanskrit confirmed the statement in the Scriptures, that the people were of one speech at the time of the attempted building of the Tower of Babel; consequently all the subsequent tongues of the earth must have sprung from one source, and that was demonstrated by the tracings of the root words, through so many antique forms of speech, to their positions and offices in the Sanskrit.

The revelation of the old Sanskrit attested in a wonderful way the faith of the Hebrew

and the Christian, and appeared conclusive to many minds, of the sacred veracity of the Hebrew Scriptures, as to the true nature of human speech.

The discovery of the Sanskrit was inconvenient to those writers, who had argued that all languages were mere systems of human invention, and therefore must have had separate beginnings, due to the ingenuity and necessities of the innumerable races of mankind.

It was difficult to harmonise the Sanskrit with the argument, that people separated by time, distance, and habits, could have chosen the same root words for the bases of their vocabularies, by any sequence of chances.

Others who maintained that articulated speech, was but the outcome and perfection of the animal sounds of the dumb creation, were equally unable to explain the methods, by which the different species of primitive monkeys throughout the world, happened to adopt the same root sounds for lingual purposes.

Sanskrit may be the most ancient known fragment of the first language, which was broken and dispersed at the terror and flight of the people, yet it was probably only one

form of that speech, and distant by many removes and variations from the mother tongue of humanity, first spoken by Adam and Eve in Paradise.

But those are mere surmises, and if they be correct would in nowise diminish the dignity of the Hebrew, which was the language of Moses, therefore the tongue of the Pentateuch. On the contrary, the verities of the Sacred Scriptures were confirmed in a marvellous manner, by the discovery of the Sanskrit, and the scientific conclusions resulting therefrom corroborate the account of the nature of language, rendered in the Hebrew Writings.

The multiplicity of the forms of speech spoken by savage tribes, has been a serious obstacle to the pioneers of civilization in their intercourse with the peoples.

A short linguistic method to obtain a working command of the tongues of strange races, was practised by some of the Jesuit Fathers, in dealing with the bewildering number of native dialects, in use among the aborigines of America.

The first impression was surprise at the idioms of the people, to which there appeared no limit; that feeling deepened into dismay

at the contemplation of so many systems of articulated speech, that changed from one village to another, and yet through which lay the only road to the native mind.

The advantage of exhorting the people in their own tongue was of course obvious, but not easy.

No form of public speaking is more wearisome and unprofitable, than the attempt to preach the Gospel in an unknown language, through an interpreter.

To overcome those impediments it was necessary to work unceasingly at the lingual obstructions; grammars and dictionaries of the local dialects were compiled. Those heroic and unselfish labors of the devoted servants of the Divine Master, largely benefited the study of philological science.

To cope with so many lingual forms it was found advisable, especially in view of the ephemeral nature of many of them, to study principally the more settled and generally-spoken dialects; for although the materials of speech are indestructible, some of the minor idioms are too uncertain and changeful, to reward the labour of learning. But there are always leading branches of speech with innumerable offshoots, as on the

African continent, which may be used as guiding lines to the surrounding dialects.

Similar experiences have shown, that to acquire a practical power over groups of native tongues, the best plan is to waste no valuable time upon mere local forms, but rather to concentrate attention upon the main stem of the language, which is invariably found running through and supporting lingual clusters.

The Christian Faith has inspired art and promoted knowledge in every age and land; devoted Churchmen have included a multitude of scientific minds, especially with regard to the faculty of speech.

The Church has spread information, facilitated study, contributed to build up the science of philology, and has guided the work of analysis to the true source and nature of language, as indicated in the Sacred Writings.

CHAPTER IX

LANGUAGE—SOME ANCIENT INFLUENCES

THAT wonderful and gifted people, the ancient Greeks, bequeathed to subsequent nations improvements in the formation of language, as displayed in their own beautiful tongue.

It is supposed that the conception and employment of some of the parts of speech now in use throughout the different modern languages, may have been due to Grecian ingenuity, but it is probable that the Greeks did not invent so much as they borrowed from more ancient dialects, and that they adopted from older forms of speech certain grammatical contrivances, to expand and strengthen the power of the Greek tongue, which still remains a marvellous method of articulated sounds,

and a superlative instrument for the training of the mind to habits of verbal exactitude ; attractions to the student immeasurably increased by the invaluable legacy of Greek literature.

The labors of the scribes appointed to collate and make copies of Greek writings, for distribution among the schools, preservation in the public libraries and other purposes, aided to perpetuate Grecian literature, and probably the acrimonious disputes in which those writers engaged, may have helped to a settlement of the principles of the language upon scientific bases.

The Greeks do not appear to have realised the true nature of language, nor its history ; they had not studied the general foundations of the structure of speech, nor recognised the affinities existing among surrounding dialects, some of which, more ancient than the Grecian, had contributed through unknown channels, from the very remote past, to the form of the Greek tongue.

Sanskrit was an ancient language before a line of Homer was written, as it was a dead tongue ere Demosthenes was born.

The very language of the great orator was descended from the Sanskrit, and the

poor lingual 'connexions of the elegant and refined Greek, were scattered among the despised Barbarians.

The Greek theory of language appears to have been to the effect, that an original equality existed between man and the lower animals, with regard to the utterance of intelligible sounds, and that upon the common foundations of that natural faculty, Grecian ingenuity had constructed the beautiful form of speech, fashionable at Imperial Rome and universally admired.

There are allusions in some of the works of the Grecian philosophers, which indicate a perception of the nature of etymology, but for all actual purposes the true source and history of language was disregarded by the Greeks.

Although it may be that their artistic methods, suggested some grammatical arrangements and verbal appliances, yet the substantial structure of human speech they were powerless to affect.

The Greeks created the beautiful statuary of the world, but they no more invented the roots of the older tongues of man, than they invented the marble their sculptors worked.

But although the Greek intellect added to

the importance and dignity of human language, in perfecting their own comprehensive and powerful tongue, they failed to enlarge the knowledge of the world upon the general subject, or to account for the analogies which were displayed in the various dialects known to them, or even to discover the etymology of their own speech.

There are reasons to surmise, that some of the Greek writers had an idea, that all the various dialects were derived from one very ancient form of speech, but it must be admitted that the materials for further examination in that direction, were at the time beyond their reach.

The Hebrews held the Mosaic declaration upon the point, and there does not appear to have been a recognition of the truth, outside the circle and teaching of the Jews, until after the foundation of the Christian Church.

The Greek language is an exact and copious form of human speech ; its very beauty and completeness may have retarded the study of contemporary or more ancient tongues.

Greece was the intellectual mistress of the world, and heard her national tongue acclaimed as the cultivated, supreme language ; it sufficed for all the requirements of the people, and

had the merit of being, according to the popular belief, a purely Greek invention, an idea which gratified the national vanity, at that time sufficiently inflated.

It is surprising that the ever-curious and searching Greek mind, was not attracted to the true source of speech by the information contained in the Hebrew Revelation, even to the extent of investigation.

The despised Jew was at the gate, with the truth and the Sacred history of the subject ; but the proud Greeks scorned him and his learning, and the experience of the persecuted Hebrew had taught him to be chary of seeking converts among that haughty people, who rejected the true key to philological knowledge, in favor of the degrading theory of the primitive animalism of human speech.

That would seem to have been the feeling general among the polished and well-informed Athenians, at a time when the Pentateuch was already ancient history, and had been translated into Greek by the order of Ptolemy.

The Greeks in their intellectual and physical supremacy were admired by all other nations ; their language had been accepted as the medium of intercourse, among the educated

strangers of the civilised world ; their art and literature had become models of inspiration and style ; in war victorious, in peace supreme, they could have had no sympathy with the obscure and suffering Hebrews, whose very existence was in peril, while their glory and freedom were sad memories of the past.

But the Jews were the guardians of the revealed word of God, the chosen custodians of the Mosaic history of primitive mankind, which it does appear they were miraculously preserved to defend, and it was inevitable that there should have been antagonism between them and their pagan neighbours.

In these days it would be difficult for an unbiased mind, to admit any comparison between the morality and doctrine of Moses, and the vain theories of the Greek philosophers, although they had the advantage of centuries of power and culture, from which the Hebrews were excluded.

The false gods of the Greeks have sunk out of sight with their revolting and obscene accompaniments, an artistic but impious myth.

All that substantially remains of the Grecian divinities, and their ingenious methods of

wickedness, the incarnation of constructive depravity, may be seen in the mutilated fragments of the pagan gods and goddesses, destroyed by the avenging hand of the Barbarian ; but the Divine law of which the children of Israel were the chosen depositaries, stands unshaken, the foundation of the final hope of countless millions of mankind, and its influence is immeasurably greater at the present time, than at any period since the Christian revelation completed the sublime edifice.

It is alarming to contemplate what the condition of humanity might have been, and the disastrous possibilities to the subsequent generations, if the force and tyranny of the powerful heathen, had at last overwhelmed and exterminated the defenceless Hebrew.

If the Sacred Writings of the Israelites had perished, no moral code of which the world has record could, even in a social sense, have covered the loss. The bare suggestion, sufficiently appalling, brings to memory the debt of gratitude still due to the Hebrews.

The Jews have the oldest credentials of the ancient nations of the earth. There is no historical parallel to the pedigree, which they can trace so far back into antiquity ; they are a charitable, peaceful, and law-

abiding race, yet throughout their wanderings, they have met with cruel persecution, partly owing it may be to their superior astuteness in commerce, and mostly from those who have professed to revere the Hebrew Scriptures.

It must be admitted, that although the Greeks appear to have had little knowledge of the source and nature of language, they were superlatively proficient in the use of articulate speech, which resulted from the circumstance, that the cultivation of language was regarded as an important branch of education, in connection with the admired and much-coveted accomplishment of rhetoric.

They carried the art of declamation and the practice of public speaking, to a degree of effectiveness, not equalled by any nation of antiquity.

Oratory in those days was a great social and political power at Athens, as it must be wherever civilised men are brought or dwell together. The command of a fluent, earnest, and courageous utterance, was a force to be reckoned with, especially among the volatile Athenians.

The display of eloquence was recognised, admired, and encouraged by the Greeks, so that a pleasing, sympathetic, and command-

ing manner; came to be valued as an advantage and means of much importance, to the adventurous spirits seeking opportunities of personal distinction.

The power of rhetoric was found to be no less efficient and perhaps more durable, than even military genius, to influence and control the masses of the people.

Thus the study of language among the Greeks, had little reference to etymology or examination of the origin of words, but followed the more inviting course of elocutionary art, with the intention to acquire an elegant oratorical style.

It has been surmised that the proper expression of the Greek language, was indicated by written marks, to govern the public speakers and prevent violation of the rules of enunciation.

Some of the signs and accents met with in old Greek, are now imperfectly understood, but it has been suggested that they may have been employed as guides, to the correct delivery of certain passages, with the modulation, elevation, cadence, and change of the voice, and to serve as vocal notes to a melodious rendering of the words, in effective and harmonised tones.

If that theory be correct, it would appear that the great harangues of the mighty Greek orators of old were really set to music, which may well have been, for it is related that the sounds of the popular speakers were so pleasing and dulcet, that strangers from distant lands listened with delight to the rhetoricians, although unable to understand the language. It is not improbable that the Romans practised a similar method of intonation acquired from the Greeks.

From the Roman conquests arose a great lingual force, which swept the strings of human speech and changed the keys and notes of language. The heavy hand of the victor struck chords more deep than had ever responded to Greek vibrations.

The Athenians were wholly engaged in perfecting and adorning their beautiful tongue, without reference to the dialects of the Barbarians, whose lingual peculiarities were not permitted to trouble the Grecian intellect, and for that, among other causes, the Attic form of speech did not affect the dialects of the world, in a degree equal to the Latin, which was ground into the very grain of vanquished people, by the tramp of the legionary.

The Roman conquerors early discovered,

that it was easier to sack and destroy cities, even to rebuild them, than to teach the scared inhabitants the Latin declensions.

One of the difficulties in their victorious marches, was to devise means of lingual communication with the subjected natives. The Romans had to deal with hundreds of different tribes and peoples speaking innumerable dialects, of which no interpreters were to be found near the Tiber ; that circumstance constituted an unexpected obstacle in their triumphant path.

Although the tongue spoken at Rome, may have been generally understood among the Latins, yet there were many forms of speech and dialects current throughout Latium at that time, a state of things which probably tended to aggravate the linguistic embarrassments.

The situation was not favourable to the study of the Roman speech among the conquered, although they were not required to learn without masters ; they had plenty of armed teachers among the legionaries.

The qualities of method natural to the Roman intellect, quickly discovered that organisation was the true basis of permanent conquest, but there arose to confront them that mysterious problem which originated at Babel.

The Romans could not afford to despise the so-called gibberish of the Barbarians as the Greeks had done, and were therefore obliged to rely on very primitive means, to overcome the lingual impediments in their intercourse with strange peoples of distant lands.

Gesture is a much neglected accompaniment of human speech, but the astute perception of the Romans promptly suggested the use of interpreters skilled to translate by signs alone ; it is related that many such experts were attached to the Roman forces.

It is difficult to admire or even to endure for any length of time, language absolutely destitute of any form of suitable gesture.

At the moment of excitement or passion, the expression of articulated speech is strengthened by the use of that action, which starts naturally to the assistance of the speaker in any language, according to temperament and other influences.

It is a law confirmed by common observation, that a discourse without the enlivening attraction of physical movement, must possess exceptional interest of matter or excellence of diction to command ordinary attention.

Therefore it is plain that gesture is the complement of human speech, and curious to note in connection with the Scriptural statement, regarding the confusion of tongues, that while the articulation of the mother speech of man lost its cohesion, that accompaniment of it which is called gesture preserved its integrity and uniformity.

It is found sometimes to be impossible for the stranger to recognise dialects of the same class, from one village or town to another, on account of the uncontrollable tendency to variation in the local pronunciation of native speech, yet that natural attribute of language gesture remains unaffected, and so far intact that it is still universally understood by the different nations of mankind, irrespective of the spoken word.

The Romans appear to have had some talent for expression by action alone, without the aid of speech, a facility which may have been developed by the military situation, and that dexterity cultivated and utilised, possibly descended to the Italians, who passed beyond rivalry and still excel most nations, in the art of pantomime.

Another mighty influence which affected the speech of man, resulted from the over-

throw of the Roman Empire and the barbarian incursions.

Those events introduced a multitude of strange dialects never before heard at Athens or Rome, which were vigorously and promptly impressed upon the classic Latin, and borne over Europe by the conquerors, but the extinction of the Latin was beyond the power of their vengeance.

The beautiful tongues of Attica and Rome could not be destroyed. That imperishable quality of human speech is a testimony to Holy Writ, for no efforts, however fierce and destructive, ever availed to annihilate the roots of ancient language.

Pagan ferocity sweeping over the devastated provinces of Imperial Rome, extinguished the light of knowledge and exterminated art, but it was powerless to demolish the grand old Latin tongue.

So far from being able to inflict vital damage upon the faculty of language, the barbarian marches and victories very greatly extended and improved the speech of man, by unconsciously augmenting and strengthening that Latin foundation, on which arose the Spanish, French, and other strong modern tongues. Therein may be seen an undesigned

benefit which the Pagans conferred upon the world, although a result of unbridled passion and cruelty.

The prior domination of the Latin language was also a sequence of the lust of conquest of Imperial Rome, but in that instance the victors were constrained to recognise the importance and varieties of dialects, by the military exigencies of their Empire.

A synoptical contemplation of the nature of language, leads to the conclusion that the vicissitudes and incidents in the history of speech, have tended to the extension and development of that faculty.

The rhetorical ambition of the Greeks, the military spirit and conquests of the Romans, the raids of the Barbarians, were all to that effect; much that was valuable in art and invention may have perished from destructive forces, but the gift of speech, one of the primal qualities of man, abided through the ages.

There are salient circumstances connected with philological study, which command in a special degree the attention of the student.

The confusion of tongues at Babel, which accounts for many difficulties otherwise inexplicable.

The Hebrew guardianship of the Bible, which preserved the Truth through the darkness of time for the benefit of humanity, and affords the only reliable information the world possesses of the origin of the speech of man.

The benign labours of Christianity, which, obedient to the Divine behest, exalted the power of language over every land.

But the most miraculous event in the history of language came to pass, when the poor fishermen who received the gift of tongues on the morning of Pentecost, bore onward the Divine message to distant lands, far beyond the longest march of the Roman legions.

It is doubtful whether Demosthenes, notwithstanding the rhetorical elegance of the Greeks, ever approached the oratorical power of Paul at that sublime moment, when Agrippa raising his hand, said "Thou art permitted to speak for thyself."

CHAPTER X

THE APE AND EVOLUTION

To present even a brief sketch of so important a subject as the nature and history of language, it is necessary to notice some of the opinions antagonistic to the Scriptural solution of the question, which have been expressed at different periods by various writers.

The book referred to in Chapter I., entitled *The Speech of Monkeys*, a contribution to the lingual controversy, is described in the preface as "efforts to solve the problem of speech," and being cleverly written, in an enthusiastic and attractive style, has received much attention and aroused great interest in the special object of the work, which appears to be to prove scientifically

that monkeys have the command of speech, of the same quality and used in the same way as that of mankind.

But besides the reproduction of most of the old fallacies with regard to human language, the work appears to form a vigorous exposition of the Darwinian theory as to the animal origin of man; it includes statements and suggestions which are advanced as recognised truths or scientific facts, although most of them represent up to the present moment, only disputed theories based upon improbable conjectures, incapable of proof.

The origin of man is still a problem unsolved by science; therefore it may surprise many to read that, "physiologically, there is no hiatus between man and ape which may not be spanned by such evidence as would be admitted under the strictest rules of interpretation." (*Speech of Monkeys*, page 146.)

It is much to be regretted that fuller information upon that point, has not been furnished in the book, as it would have been instructive to have studied the evidence upon which the statement has been founded. Certainly, it does not appear to be within the knowledge of some distinguished authorities.

Professor Virchow, whose scientific attain-

ments and experience are indisputable, expressed a contrary opinion, in an address delivered at the opening of the "Congrès International d'Archéologie," towards the end of the year 1892.

Speaking upon the subject of anthropology, the eminent Professor alluded to the revolution effected in scientific traditions by the theories of Darwin, and described the efforts made by the Congress to solve the great problem of prehistoric man; he narrated how in pursuit of that purpose all the countries of Europe had been visited, to discover traces of the origin and methods of human development, in the hope to unveil the mysterious cradle of humanity, but while fully appreciating the important extension of valuable information in many directions, which had resulted from those labors, the Professor was obliged to admit, that scientific knowledge with regard to the origin of man, or even of the regions from whence had issued the numerous branches of civilisation, was increased in very feeble proportion.

The researches of experts, far from revealing evidence favorable to the Darwinian speculation as to the animal origin of man, led to the conclusion that the skulls and bones of great

antiquity available for examination, relics of perished and savage peoples, resembled in every respect those of the modern races of civilised mankind.

With the exception of pathological specimens and obvious monstrosities, the human skulls and bones which had been found in certain geological positions, afforded no support to the contention that the early races of mankind were of inferior organisation, and they failed to supply any proofs of original connexion between man and the lower animals; on the contrary, they negatived the possibility of such an intermediate type, although the Professor confessed that up to that moment, any reliable description of the primitive race of man was beyond the reach of science.

The Professor remarked that the universal law of the transmission of all life is that of heredity, by which the qualities and faculties of the parent pass to the offspring, but no instances are known of man begetting the monkey nor the monkey the man. Pathological exceptions form quite insufficient proof on a point of that kind he observed, and then proceeded to notice the familiar fact that man has an animal organization, subject to all the conditions which regulate animal

life ; but notwithstanding that undeniable circumstance, the professor declared that there was a distinct physical separation between mankind and the animal, which science has been powerless to efface, and that the specimens of small-headed races and abnormal skulls, which had been spoken of by certain authorities, were the outcomes of disease, and in other cases, of ages of human degeneracy.

In the course of further observations, Professor Virchow alluded to the general belief prevalent but a few years ago, that there still existed among the races of mankind, many exhibiting the inferiority of the primitive human organization, and upon this important and tangible issue he gave interesting details, of the laborious and searching investigations which had been conducted in different and remote parts of the world, among certain wholly barbarous or partially civilized peoples, specified in the address of the learned Professor ; he asserted that the result demonstrated that those tribes of wild and ignorant humanity, possessed an organization similar and sometimes superior to our own (*la nôtre*) ; he added that not the slightest indication had been discovered even among those poor neglected human creatures of mere animal

origin (*développement bestial*), and he admitted that in vain they had sought for the link (*chaînon*), which could connect man with the ape or any other species of animal.

In fact, the Professor informed the assembled *savants*, that on the question of the origin of man they were defeated along the whole line (*repoussés sur toute la ligne*), and that all the scientific efforts to discover any signs of the process of evolution in the growth of man (*la continuité dans le développement progressif*), had failed. There is no proanthropos, he said, no man-monkey (*homme-singe*); and with a scientific candor leaving nothing to be desired, the accomplished Professor abandoned the "missing link" as a delusion (*le chaînon intermédiaire demeure un fantôme*).

The importance of such an utterance from so distinguished an authority as Professor Virchow can scarcely be too highly estimated. The report of the proceedings of the Congress at which the address was delivered, may be found in the *Revue Scientifique* of the 5th November, 1892.

It is stated in the work, *The Speech of Monkeys* (page 150), "that evolution is the mode by which the earth was peopled there

is little doubt," and the general contention of the book appears to be, that the speech of man in like manner, was evolved from the chatter of the monkey.

It would be beyond the scope of the present pages, to discuss the Darwinian theory of evolution, excepting in immediate relation to the subject of human language, but it may be permissible to remark, that all that can be proven of the natural process of evolution, is accepted by both Jews and Christians. That which cannot be seen nor proven is not science, only speculation.

The operation of the law of evolution is spontaneous and familiar. All that man knows of the subject is consistent with Divine Revelation. The flower develops from the bud as the bud from the stem, and so the myriads of natural movements through the days and nights of this world, proceed in the sight of man. That is undeniable. It is science because it is absolute knowledge, but no mortal eye has ever seen, nor does there exist any record of such changes, gradual or sudden, as the cow into the horse, the cat into the dog, or the monkey into man.

So far back as the observation of mankind has been recorded, there does not appear to

have been much change in the elementary forms of animal or vegetable life, excepting such as might have been the result of climatic, local, or modified conditions.

Some races and kinds have disappeared, but an examination and comparison of fossils, and the pictorial evidence afforded by the fauna and flora of the most ancient peoples, as depicted upon monuments executed at a period of remote antiquity, point to the conclusion that no new species have been evolved.

The system of evolution is not a method which solves the mysteries of creation ; it is only a theory of certain natural movements and results. It cannot be the primal power ; it fails to explain itself, to reveal the force which set it going, or unfold the origin of elementary things ; therefore it represents but a series of effects, which must have proceeded from a prior cause.

The embryo instantaneously moves with life. The animal suddenly drops and dies. But what is life or death and the origin or object of those incidents ? To such simple and natural questions the science of evolution, can give no answer sufficiently reasonable to satisfy the inquiring mind.

If there be one faculty of humanity,

especially difficult to reconcile with the theory of the evolution of mankind from the brutal ape, it is the special power to utter articulated sounds, illimitably and consecutively, an attribute not possessed by any other creature, but which constitutes the speech of man.

It is only moderate and fair to expect, that scientific works which advocate theories opposed to the general experience and opinions of the world, should include some demonstration of facts, or at least arguments based upon reasonable probabilities, in support of what may be termed exceptional views.

The treatise referred to, *The Speech of Monkeys*, does not appear to furnish evidence adequate to sustain the contention, that monkeys have the command of any form of articulated speech, nor is it shown that during years of study and observation, a single intelligible word has ever been heard spoken by any animal of that species, or that an ape has ever been taught to speak, or that any affinity has been traced between simian sounds and any of the ancient root-words of human speech, or an articulated word of any of the dialects of man.

It is pointed out that monkeys respond to

certain expressions of the voice associated with food and milk, or even an appetising carrot (page 113). But such instances of lingual aptitude are common among most animals, and even fishes can be taught to come to the call of the keeper, especially at feeding time; further there is no doubt that many of them do understand the caressing terms of praise and affection, but no human ear has ever heard an intelligible and spontaneous word from any of them in reply.

The continuous and consistent silence of the monkey during so many years, having regard to the intelligent appreciation of language ascribed to him, is inexplicable, unless it be that after all the beast is dumb, for it is difficult to believe, even of the ape, that it can comprehend so much and say so little.

Certainly the introduction of the phonograph as a means of philological analysis is a novel feature in the work.

It is interesting to read of the experiments which were made with that instrument upon the different kinds of monkeys, and it is not wonderful to learn that most of them evinced considerable surprise, when the machine addressed them in the sounds of their kindred

and friends. It was an experience which would have startled the nerves of the last generation of philosophers.

One pathetic record particularly affecting, is that of the separation of two monkeys, presumably of long cohabitation, and the isolation of the male, with the subsequent introduction of the instrument containing the voice of his late companion, into his lonely cell; it is satisfactory to know that he gave signs of recognising the sounds of something familiar, but as they are neither described nor translated, it is hard to guess the feelings of the poor ape on that trying occasion; it is much to be regretted that with the usual taciturnity he neglected to express them, although it was an event which might have provoked language of some sort even from a monkey.

The natural qualities of the ape are extolled and described enthusiastically; even social accomplishments, usually the result of education and refinement, are claimed for the interesting creature.

It is asserted that monkeys possess the "first principles" of mathematics; "the rudiments of art in dealing with color"; the germ of music; "the rudiments of all

the faculties of man, including thought, reason, speech, and the moral and social traits of man"; "the raw material of the most exalted attributes of man"; "they have the sense of justice so strong as to apologise to a fellow-monkey for wrong-doing with polish and pathos"; they discuss the state of the weather quite like human beings. One she-monkey, whose "oratory was of a superior type," is compared to Shakespeare's most lovely picture of youthful womanhood—Juliet in the balcony scene; but it must appear to the ordinary reader a curious circumstance that of those eloquent "orations," "speeches," "addresses," and "chats," not a comprehensible sound is reported, nor is it shown from one end of the work to the other, that a monkey has been heard to utter, a single intelligible word of any human dialect.

That is the important point, because it is not doubted that monkeys can make the noises natural to them, and which might be repeated through the phonograph like the barking of the dog; but the question is as to the quality of those noises, whether they are not entirely different in nature, range, and power, from the articulated method of the speech of man.

There have been many surprising exhibi-

tions of sagacity among the lower animals ; even pigs have been trained to go through a performance, designed to imitate or suggest the mental operations of reason and intelligence, but which were really the result of patience, persuasion, or coercion, and were only displayed to surprise and amuse the spectators.

But here is apparently a serious and learned work, which introduces a collection of mere tales of monkey tricks, as scientific evidence to establish the unsavoury and incredible theory, that man should see and acknowledge his progenitor in the gibbering ape, and necessarily to negative the Sacred Declaration accepted through the ages, taught by the prophets, and upheld by all the doctors of the Christian Church, to the effect that humanity came into the world in the form of a perfect man, endowed with his present faculties, including the gift of speech, by the will and act of the Divine Creator.

It is known to most circus proprietors and trainers of animals, that the monkey is really a wild, comparatively unteachable creature, and that in such good qualities as obedience, faithfulness, and docility it is far inferior to the dog.

The following little excerpt descriptive of the domestic habits and social position of the ape among some other animals, as they are usually seen by ordinary people, refers to a popular menagerie at one of the holiday resorts, and presents the monkey in the home circle, with the surroundings so justly regarded as favorable to the honest display of true character.

“It is very entertaining to visit the public gardens here, which are very bright and pretty—beautiful foliage, flowers, and winding paths under the trees; at the end of all is a large building containing wild animals, and I was much struck by the contented and healthy appearance of the creatures, free from that tired and bored expression so common in zoological collections.

“In one great den or compartment were located a number of antagonistic natures living together, a sort of happy family—cats, birds, monkeys, one dog, and several young lions, mere cubs.

“The lions were very interesting, and it was amusing to watch how puzzled they seemed at the antics of their fellow-lodgers, and nervous and startled at every disturbance, which appeared to be rather frequent in the

happy family, especially among the monkeys. It was curious to see the little kings of beasts cowering in the corners. Short work they would make a few years hence, when the fangs have grown, of such disorderly subjects. Verily the world knows but little of its future rulers.

“The pretty little dog, a black and white spaniel, came to the front bars to make our acquaintance; he seemed truly ashamed of his company—a sense of the ridiculous is very strong in some dogs—he looked round at them, gave a deprecatory bark, and wagged his tail apologetically to us. Evidently he had seen more prosperous days and moved in better society.

“But the general conduct of the apes was atrocious. One large fellow kept gibbering and jabbering and leaping from the swing down among the others, each time stirring up a riot. At last he sprang from the bar and seized a much smaller monkey, which he carried off to ill-treat at leisure. Then the yells all round were hideous, helped by the screaming of the birds; the lions alone were silent. The dog saw the mischief going on; he barked twice resolutely, and with admirable decision immediately pursued the aggressor and released the little monkey. All this

occurred several times over, and was invariably suppressed by the dog for the moment, until the big ape got another chance.

“The keeper subsequently informed us that the dog was the ‘policeman of the party,’ and represented ‘law and order’ among them. Dogs, he added, were far more intelligent than monkeys, which were comparatively stupid, although cunning and mischievous. The keeper had passed many years of his life with all sorts of wild animals, and speaking of the voice of the monkey, he remarked that it had but two notes—the ordinary chatter and of rage.”

That is a picture of the monkey sufficiently familiar, but a long way removed from any possible suggestion of “Juliet in the balcony.”

CHAPTER XI

THE MONKEY AND THE PHONOGRAPH

THE work entitled *The Speech of Monkeys* appears to be a remarkable and strenuous attempt to confirm the ape-theory of the origin of man, and to strengthen a very weak link in the Darwinian argument, as to the simian source of language.

The usual controversial matter in reference to the question, is reproduced with great fluency and literary ability in this clever book, which, besides being an example of the pseudo science often directed against the Bible, really embraces the salient points of the general argument. Therefore it may be useful to examine in further detail, the practical instances and examples which are seriously advanced in support of the contention, that

monkeys have the power of speech, and that the various kinds and species of that animal have separate lingual forms and dialects like mankind, varying in meaning, peculiar to the different races, and understood respectively among them.

Reasonable discussion of the question as to the quality of articulated speech, being a faculty not possessed by any creature on the earth excepting man, is not only of interest to the philologist and the scholar, but also of much importance to the faith of the Jew and the Christian.

Even unto these modern days, the assailants of the Scriptures have not been able to shake the evidence of truth, as to the origin of language, although most ingenious attempts have been made to do so.

It was found necessary to furnish some alternative explanation of the possible source and growth of the method of speech, and many have been formulated, but the difficulty was to indicate any particular brute, from which man could have acquired the inexplicable system of articulated sounds.

Some of those writers who upheld the theory of the origin of man from a lower form of animal life, adopted the ape as the

prototype of humanity ; therefore their case partly rested upon the critical test of the monkey's speech.

This latest exposition of that argument introduces a novelty in the phonograph, as a means of philological comparison, and the results of some very curious experiments are recorded.

Now it is allowed that the lower animals know the voices of their own kind, as may be heard in the crowing of the cock and the mewing of the cat.

A bulldog, for instance, has been almost driven wild by the defiant bark of a supposed antagonist shifting round the walls of a room, the irritating noise being produced by a ventriloquist seated near the dog ; but the real point is as to the alleged simian dialects, and the evidences of their identity with the articulated method of human sounds.

Most creatures may and probably do understand their own species by means of sounds and tones, without the power of articulation, and therefore altogether different from the vocal faculty of man.

The first example of the speech of monkeys is taken from the Capuchin tongue, which is

said to be spoken by the numerous representatives of that ancient race; but in using this dialect it is candidly admitted, that the great difficulties are "to utter the sounds," another "to recall them," and yet another "to translate them," certainly serious disadvantages.

The bulk of the Capuchin form of speech seems to consist of two words, one of which signifies milk or food, but appears to be available for general purposes. The pronunciation is given as "wh-oo-w." The phonetic effect of this word is said to be "rich and flute-like," its dominant is "u," ending with "a vanishing w," a curious sibilant not altogether human.

The other Capuchin word for "drink" is given as "ch" faint guttural, "eu" French, ending with "y" slight.

If it be not irreverent to remark, this sound is suggestive of a bronchial whistle, but it is satisfactory to learn that it was perfectly understood by a fine specimen of the brown Cebus, and that upon the substantial basis of these two words philological operations were continued upon an extended field (page 9).

Of the Cebus language only one specimen is given, but that is an extraordinary

word, which it is admitted cannot be "represented in letters."

It is described as a peculiar piercing note, which instantly drove a monkey to his perch "wild with fear." It is added that "the sound can be fairly imitated by placing the back of the hand gently on the mouth and kissing it with great force, prolonging the sound for some seconds," only it is well to observe that "the pitch corresponds to the highest F sharp on the piano" (page 17).

It is interesting and important to note that the Capuchin word "wh-oo-w" means hunger as well as food, and that in general conversation with monkeys, it may be safely used for "apples," "carrots," "bread," and "bananas," truly a convenient word and of much importance as the key-sound of the language, for therein it is declared, may be found "the clue to the great secret of speech" (page 20), that is to say in the one word "wh-oo-w."

In a subsequent chapter is revealed another very useful word signifying "awful danger," spelled "e-c-g-k." It is much to be regretted that the proper pronunciation is not given.

The general word of warning to call attention and so forth in the monkey speech is

c-h-i. The directions given for the correct pronunciation are c-h- guttural -i short. This would require some practice (page 93).

In *The Speech of Monkeys* (page 105) it is said that nine words, presumably including the foregoing three examples and the "piercing note" which so frightened the Cebus, have been mastered, leaving uncounted five words not given in the book—possibly again from the difficulties of pronunciation—but it must be understood that this small vocabulary is of the Capuchin language only, and as the various races of monkeys are stated to have separate lingual forms, there must be many dialects.

The Rhesus monkeys appear to come next in philological order (page 111). It is disappointing to find that species represented by only one word, which is spelled thus "nqu-u-w." This is perhaps still more curious than the three words of the Capuchin language, for it is spelled in three syllables, uttered in five, and sounded in two, and it is painful to learn that this example of the dialect was only acquired after considerable patience and a display, if not a distribution, of carrots and apples, to a party of seven monkeys of which four were "babies," one an orphan (page 112).

The next class of monkey orators introduced are of the important tribe of the white-faced Cebus, and it is somewhat trying to hear that of the whole of their vernacular only one word has been secured, corresponding to the Capuchin term for food; but in this instance it is declared impossible "to give the faintest idea of the sound by any combination of letters," nor have any means been devised to imitate it (page 115); this is but a short record of the ancient race of the Cebus, which are declared to be the "Caucasians of the monkey species." It is compensatory and consoling to learn that they "can laugh by the hour very human like, and one did so but in complete silence." So that of the white-faced Cebus it may be truly said, that their language and laughter are alike indescribable and inimitable (page 116).

It is not to be concealed that the philological specimens of the "white-faced Cebus" leave much to be desired in regard to range and completeness; therefore with a sense of refreshing hopefulness, attention is directed to the linguistic abilities of the "Sooty Mangaby," and it is distinctly gratifying to find, that at least one word of the dialect of that eloquent animal has been captured and identified.

It is, as usual, the sound for food, and appears to be the key-word of all the tribe for dining; an interesting occasion when it is polite to say something.

The following are the directions given for the spelling and pronunciation of this important simian expression "wuh-uh-uh." Now the wonder of this word appears to be—"that it is intermixed with a peculiar clucking sound;" more extraordinary, "it is a deep guttural, while the clucking is high in pitch, but they are sounded rapidly with a strong tremolo effect." It is plain that such a language as that could only be mastered by a ventriloquist; it is important to mark that each sound is independent of the other, and therefore without articulation, which is the universal quality of all the varieties of human speech.

It is not suggested that "wuh-uh-uh" is the only sound within the vocal means of the "Sooty Mangaby," but it is admitted that it "talks but little and makes few friends"; certainly its conversational powers are not great, although its social qualities may be excellent (page 118).

The Spider Monkey is the next speaker, and from him it is confidently asserted that one sound has been "caught" by the

phonograph ; but here again, unfortunately, the meaning of that "one sound" is quite uncertain. However, it is pleasing to learn that in this instance it has no reference to food, and is supposed to belong to the higher affections, "friendship or a sound of endearment." It is evident that the creature is of a thoughtful turn and far from loquacious (page 121).

The oratorical powers of the "Java Monkey" do not appear to be very extensive, although it is claimed for him that he possesses "one or two very distinct and well-marked sounds," of which the meaning has only been interpreted in a "general way, especially those of a friendly character," from which it may be inferred that the other sound is a less amicable expression, probably reserved for irritating occasions, although it is said that he is "not generally very vicious." It is much to be regretted that those two sounds of the "Java language" have not been recorded, nor any examples of the dialects of the "several varieties" of that animal, which should be numerous (page 125).

But the most wonderful of all the simian rhetoricians, must surely be the common Macaque. That extraordinary talker is not without some social defects—he is aggressive,

untrustworthy, has few friends, and desires none, although he has "a singular expression of the mouth, indicating friendship."

Appearances are proverbially deceptive, but mere prejudicial perceptions give way to admiration at the eloquent harangues of this declaimer, whose qualities are declared to be visible in the whole species of the "genus *Macacus*," and are thus described—"They thrust the head forward and lower it slightly, and in this position work their lips as if talking with the greatest possible energy, but"—here is the point—"without uttering a sound." It is not surprising to find that no quotations are given from the speech of the common Macaque (page 124).

There are not any more examples of "the speech of monkeys" nor of its alleged dialects, furnished in this contribution to philological science. The three or four monkey sounds repeated through the phonograph appear to be mere animal noises, without articulation, utterly unintelligible to the ear of man, and unlike any possible form of human speech.

It does not appear from a perusal of the work, that any additional knowledge, after years of study devoted to the subject by the learned author, has been obtained of

the meaning of simian sounds, beyond the common indications of the instincts of the animal.

It is no part of the Scriptural doctrine, that the brutes may not have some limited means of communication among themselves, although altogether different from the articulated speech of man; therefore it is not surprising that the monkeys, like other creatures, should recognise the noises of their own kind, delivered to them through the phonograph, but it has not been pointed out how the operator is to translate the speech of the machine.

It might be a little more than risky for instance, to discharge the contents of the instrument at a meeting of monkeys, or even upon a domestic occasion, as exemplified by an incident related in the work.

The sound of a chimpanzee, preserved in the cylinder, was repeated at a subsequent visit, and immediately attracted the effusive response of the female, but was ominously and sternly ignored by her male companion—"I have no idea what the sound meant" (page 132). It is conceivable that such experiments with the phonograph among the apes of tropical Africa, might lead to unpleasant complications.

In reply to the question, "Why should it be thought strange that monkeys talk?" (page 192), perhaps the most simple and obvious answer may be, because no one has ever heard that animal utter a single intelligible word of any human language, nor can it be taught to do so.

The presentation of the monkey as a speaker is not a novel introduction; the animal has appeared in that character often. He was a candidate for lingual honours so long past as the time of the ancient Greeks. It seems to be partly ignored in the book, that the ape was a claimant of the human family ages ago, and like many other pretenders, he has suffered from the excessive zeal of his admirers.

It might be interesting to learn the monkey's own view of the matter, but through the long periods of examination and argument respecting his lingual capacity, the ape has never opened his mouth to support or display his title to rhetorical power in any comprehensible form, nor is it recorded that he ever uttered an articulated sound, during the discussion of his qualities by the ancient philosophers, neither has he been heard to say a word since; therefore it has been found difficult to obtain the

creature's own estimate of the human relationship which has been ascribed to him; certainly the ape has not committed himself to any hasty expression of opinion one way or the other, a common habit of injudicious speakers upon a contested point; on the contrary, it is thought by many that the monkey may have damaged his cause by that obstinate silence, which is inexplicable excepting upon the suspicion that he really cannot talk.

It must be perceived that in the work called *The Speech of Monkeys*, there is not shown any departure whatever from the usual simian taciturnity. The sounds which have been "captured" by means of the phonograph appear to be only the ordinary chatter of the animal, destitute of any trace of the human method of articulation, nor can there be doubt that the natural noises of most creatures—the squealing of the rat, the mewing of the cat, even the cackle of the goose—might be secured in a similar manner.

Man generally learns to speak his mother tongue as easily as he begins to walk or to run, according to the development of his faculties; he can be taught and may acquire facility of expression in any human dialect, but the ape cannot be taught, nor can any of the

simian species be trained to speak articulately in the manner of humanity. The attempt to teach him has been made innumerable times quite unsuccessfully, but to man the faculty of speech comes naturally, as the power of flying does to the swallow, or swimming to the web-footed fowl.

There is not given an example throughout the book, of a monkey having been induced to utter a single word of any of the illimitable forms of the speech of mankind, nor is it pretended that any individual specimen of that species, has shown the mimetic facility which is common to some of the bird creation; for it is known that many of them can be taught to whistle operatic airs, combining musical changes and delicate modulations; parrots are trained to repeat entire sentences in different languages; but such lingual tricks are mere senseless imitations of the speech of man, proven by the fact that no parrot that ever existed, however plain a talker, has been found able to rearrange the words in the slightest degree, so as to form another meaning.

It is the quality and progression of the sounds, whether spoken or sung, which the bird can imitate so far as memory serves, but

no farther. And it is a wonderful circumstance that the parrot can do so much yet no more ; that it still remains utterly destitute of any practical power to make use of human language.

It must be admitted that the parrot possesses sufficient vocal means to imitate most human sounds with startling precision, still that quality has given it no command of language, a fact altogether favorable to the Scriptural doctrine upon the subject, and opposed to the theory of monkey speech.

The ape cannot be trained to do so much as the parrot, not even to pronounce a word of any human language, nor is there in the work an instance furnished to the contrary.

It is a curious point often observed, that creatures so unlike to man as the birds, are the only possible imitators of human speech, and that the apes, thought by some people to resemble man so much, are unable to repeat any of the human sounds.

CHAPTER XII

LIFE THE ENIGMA

It is deplorable to discover in the work *The Speech of Monkeys*, so flattering to the ape, a tinge of injustice towards mankind.

The following paragraph, directed against those obstinate minds, who will not without reason or probability, reject the Hebrew testimony, and recognise their prototype in the monkey, seems rather unfair:—

“If man could disabuse his mind of that contempt for things below his plane of life, and hush the siren voice of self-conceit, his better senses might be touched by the eloquence of truth, but while the vassals of his empty pride control his mind, the plainest facts appeal to him in vain, and all the cogency of proof is lost—his ears are closed

against those voices which appeal to him from without the temple gates of his belief" (page 198).

Presumably the voices are those of the simians, but where are "the plainest facts" to support the monkey myth?

Even upon the question of language, the ostensible subject of the book, the "plainest facts" are adverse to the main contention, as they appear to be with regard to some other important matters, introduced into those pages.

There is not sufficient evidence at present within the scope of science, to show that man was evolved by "laws of change from primal matter."

It would be necessary as a logical preliminary, to demonstrate the reality and operation of those "laws of change," and to prove the pre-existence of primal matter, in order to show that man might possibly have come into being in that way.

The Bible does solve those very natural interrogatories, science cannot; on the contrary, the latest researches tend to confirm, so far as they establish conclusions, the laws not of "change" but of original unity, continuity, and heredity in animal life; in a

similar way scientific studies and learned labors agree with the common observation, that life proceeds from life alone, and nothing lives that has not come from something which lived before it.

There is no instance within scientific knowledge, of the normal evolution of life from dead matter, therefore it is difficult to understand how there could have been a commencement, without an Act of creative power as recorded in Holy Writ.

It is impossible to conceive, that the miraculously simple solution of the mysteries surrounding the creation, recorded in the Sacred Writings, recognised in shadowy or mutilated form through the traditions of many nations of antiquity, should have been the outcome of human invention, and that yet the combined imagination and scientific ingenuity of all ages, should have failed to refute or displace it.

If man had been evolved in whatever unknown way or time from primal matter, or developed through some pre-existing brute, it would be supposed that the earliest records of human life, should reveal memorials of physically inferior peoples; but nothing of that can be discovered.

The result of ethnological investigation goes to demonstrate, the primitive completeness and homogeneity of the races of mankind, and points to the original brotherhood and cohesion of the human family.

Similarities of language, habits, objects, and sentiments, traced by many a laborious student through the distant ages of the world, prove the intimate correspondence which must have formerly existed, between nations apparently children of a common stock, but dissevered and estranged by subsequent events.

Hidden beneath the ruins of extinct civilisations, have been found fundamental evidences of ancient union and fellowship.

The dim records of remote antiquity display the same motives, actions, and faculties, as still constitute the physical and spiritual being of man.

Attempts to solve the enigma of life and the origin of mankind in a material manner, have hitherto baffled the mental powers of the philosophers of all times ; nor have the most profound examinations of the traditions, writings, inscriptions, monuments, whether Indian, Babylonian, Assyrian, Syriac, Persian, or other periods, afforded the slightest

indications of any primitive or original connection between man and the ape.

Neither has it been found possible to establish a lingual relationship between what is called "the speech of monkeys" and any form of human language.

The references throughout the book to the celebrated naturalist Darwin, may convey a suggestion of scientific strength and authority, to the claim of human kinship advanced on behalf of the monkey; but many of the opinions ascribed to that eminent physiologist, have been questioned by very competent critics; some of the conclusions which are popularly associated with the Darwinian theory of creation, are as unvouched by science, as they are opposed to the common experience of mankind.

Descriptions of natural changes and progressions, the movement and growth of living things towards maturity, the development of familiar objects, from the chrysalis to the insect, the embryo to the perfected creature, are always read with pleasure, especially when so interesting a subject is treated by a picturesque writer, under conditions favorable to practical and accurate study; but not even then has there been furnished evidence, of the

life of any creature proceeding from other source than that of its own kind; what is called the evolution is but the normal reproduction and continuation of species, through the same degrees and shapes that are as old as the memory of man.

So far as works of that class keep to the actualities of nature, they are found to be in accord with previous and present knowledge, and tend to confirm the account of the beginning of life at the time of the creation, contained in the Sacred Writings; but most of the free and independent speculations on the sublime subject, are neither reconcilable with the Hebrew Records, nor the limited perceptions of science.

Nature in all inceptions abhors a hybrid, and will not continue a monstrosity or the product of contrarities. In certain cases the instinct and aversion of the true species affected, tend to destroy the spurious.

Accidental or artificial circumstance may produce cross breeds, but nature will surely extinguish them if left to work uncontrolled.

If it be an undeniable truth that all things which live come from their own kind, and are but the reproductions of similar creatures which pre-existed, for scientific testimony

and human experience are to that effect, then man can never have issued from the monkey, nor any other brute form.

There are certain animated things, which seem to unite in their external shapes and instincts, the peculiarities of different kinds and species, as of the bird and the beast; but there is no proof that such organisms are compromises or links between distinct and dissimilar classes, nor that they have resulted from some process of selection or physical combination; on the contrary, the scientific evidence points to the conclusion, that such creatures are now as they were created at the beginning, original types producing their own kind, neither changing nor varying nor inclining more towards the bird, than the beast, nor departing from their primitive form first known to man.

The wonderful tenacity of original design, and the preservation of racial distinctions, displayed through creation, are adverse to the theory of the evolution of man.

The acute perception of Darwin himself, recognised the fidelity of nature to primary models, and the persistent reproduction of the same hereditary characteristics through generations.

The efforts of science to discover the source and seat of life, have been greatly extended by the marvellous improvements in modern appliances, but a solution of the problem still appears remote as ever.

The physical faculties of humanity, seem to be adapted strictly and limited to the natural needs, as in the sense of sight, easily baffled by the distant, inversely, powerless to define the infinitely small, or to determine the possibilities of a microscopical speck.

Wonderful modern instruments and accurate appliances of surprising ingenuity, have disclosed worlds of new marvels to the human vision ; still they fail to suggest any reasonable solution of the source and quality of life, or to afford an explanation of that everlasting problem.

The researches of science as to the origin of vitality and the constituents of the body, have included the experimental watching of the action of the living organs, and the first indications of life in the embryo ; so far as they have gone they confirm the Scriptural teaching, of the continuity of animal development moving conjunctively, and indissolubly with the law of heredity, which is that like produces like invariably, other circumstances being equal.

Thus up to the present moment it has been found impossible to discover, by scientific means, the secret of the vital principle, or to penetrate without the Scriptural light, the darkness which surrounds the hidden cause of that sudden movement in matter, the indication of the presence of some internal force or unknown motive, the announcement of the soul, or what is called life.

That supreme enigma, from which science withdraws frustrated, has attracted a multitude of speculative theories, formulated and advanced with more or less assertive confidence.

Now a plain examination of the question of language is strictly the purpose of these pages, which are intended for popular perusal, in connection with works of an opposite tendency, therefore it is thought inexpedient to indulge in lengthy quotations; but the nature of the subject having led to a consideration of other theories, it may be permissible to refer again to a distinguished authority.

Professor Rudolf Virchow, in the course of the Croonian lecture delivered by him at the meeting of the Royal Society, reported in the *Times* of March 17, 1893, presented a synopsis of present scientific knowledge with regard to the principle of life.

The learned professor, speaking on the position of pathology in reference to biological knowledge, included incidentally observations upon the sum-total of scientific discoveries regarding the great riddle of the element of life.

Sketching the history of medicine and anatomy from the systems of the Greeks and the Arabs, to the labors of the students of a later period, who revolutionised the ancient methods, the professor described the efforts which had been made by the giants of medicine and anatomy, from Paracelsus to Harvey, whose discoveries with regard to the circulation of the blood, introduced the living action of the vital organs for experimental observation, and superseded the anatomical study of the dead.

The hope was aroused that at last the fount of life was in view. Harvey devoted his attention to the beginnings of life in the incubated egg, and the embryo of the mammalian animal. The action of the living heart was watched. But how did it live? What was this life, the movement of which one saw so plainly? In the heart itself the essence of life could not be recognised; and the celebrated dictum, *omne vivum ex ovo*, was found too narrow and no longer exact

when applied to plant life, and thus the craving of man for a scientific solution of the mystery of being, was again unsatisfied.

The professor went on to explain, that about the third decade of this century, the microscope assisted the researches of the pathologist, to new and very important discoveries.

The human body having ceased to be regarded merely as the general abode of the vital principle, it was divided into regions, and as the result of increased anatomical knowledge, into organs, and subsequently into tissues; but it soon became apparent that even the tissues were not simple substances, then the improvement in microscopical instruments revealed the existence of cells in plants, animals, and all living things, "and from the structure of those cells it is possible to demonstrate the actual product of their organization."

The begetting of a new cell, the professor said, from a previous cell, "supplements the reproduction of one individual from another, of the child from the mother." The law of the continuity of animal development is therefore identical with the law of heredity. Even diseased life, he added, "produces no cells for which types and ancestors are not forthcoming in normal life."

The professor continued: "The cell is not only the seat and vehicle of disease, but also the seat and carrier of individual life." The discovery of the cell has not brought us the ultimate solution of the riddle of life, "but it narrows still more that region of the unknown which surrounds the intimate structure of living matter."

The possibility of human perception of the element of life, appears to have reached its limit in the discovery of the cell, "the seat of life," which produces its kind only "and none other," and wherein resides the secret of life before the eye, and yet far off from human ken as ever. It must appear difficult to reconcile this scientific fact, with the theory of the evolution of man from the primitive ape.

It must be admitted, that many eminent naturalists have professed to discover certain similarities between the organs and frame of man, and those of some of the lower animals, exemplified in the arguments of Darwin; and those alleged resemblances have been used to strengthen the theory, that man is but a product of evolution from lower forms of life; that he was not originally a being of his present shape and mental qualities, nor created a perfectly developed man, as now seen and as

Adam is believed to have been when brought into existence by the Divine act.

But it cannot be denied that many of the very aristocracy of science, like Professor Virchow and other distinguished minds, have rejected those conclusions, based as they are upon imperfectly understood physical coincidences. However, in no case could such evidence finally affect the general question as to the origin and nature of mankind, because the claim of humanity to supremacy Divinely bestowed at the beginning, rests upon the possession of spiritual qualities which are exclusively human endowments, quite consistent with a full recognition of the animal economy, which man possesses in common with the lower creatures; therefore mere physical comparisons must fail to decide the original position of humanity.

It is clear that science cannot point to an example throughout the various species of the brute world, of such changes as the passing of one class of creature into any other, always excepting the familiar alterations of growth and development, or the influences of climate, food, locality, and surrounding circumstances; on the contrary, all created things appear to be governed by the

immutable laws of heredity, likeness, and continuity.

No persistency of barking could persuade the dog that he is kin of the cat; and just in that way there is invincible testimony against the "monkey theory" in the common consciousness and perception of humanity, instanced in the fact, that at the present moment there is not on the earth any race or tribe of humanbeings, however degraded, not excluding the poor groups of mankind who are the neighbours of the gibbon-apes, who would allow that they should be classed in the scale of creation with those savage brutes.

It is that natural human sentiment and antipathy, which may have irritated some writers, and provoked those accusations of "empty pride," "natural prejudice," "the arrogance of the grandsons of the pretended descendants of demi-gods" (Darwin, *Descent of Man*), and similar controversial terms and epithets.

Even the learned and amiable Professor Huxley, during the delivery of the Romanes lecture, as reported in the *Times* of May 19th, 1893, reproached "civilized man" that he, "after the manner of successful persons" having risen in the scale of brutedom, "would

be only too pleased to see the ape and the tiger die," those "boon companions of his hot youth."

Certainly the demise of either of those creatures might not occasion much public grief, especially the final extinction of the latter, which continues to display such unfriendly feelings towards man, as to lead to the conviction that the tiger must have undergone considerable deterioration of taste since the days of that "boon companionship."

There does not appear to be yet formulated sufficient arguments, to induce poor humanity to renew the alleged feline acquaintance, nor the simian intimacy of that youthful period.

There have been many instances of medical diagnosis, conducted with the usual advantages of pathological experience and anatomical skill, in the presence of marked symptoms, yet the conclusions were subsequently found to be entirely erroneous; if that be possible in human ailments, much more uncertain it must be to diagnose the origin and nature of man, by a comparative examination of the lower animals, or to construct upon such vague and misleading evidence as alleged physical resemblances, a refutation of the Scriptural account of the Creation.

Darwin undertook to diagnose creation. The symptoms indicated on the face of nature are well described by the famous naturalist, only the deductive reasoning is unsound.

The subject of language is treated in the popular work *The Descent of Man*, and it is natural to expect that the strongest possible arguments would be found in the pages of that representative writer.

The Christian spirit need not fear to enter the neutral lists of common sense, on the open ground of bare probabilities, in this contention against the scientific Goliath.

Referring to the question of the speech of man, Darwin wrote: "I cannot doubt that language owes its origin to the imitation and modification of various natural sounds—the voices of other animals and man's own instinctive cries" (*Descent of Man*, page 87).

That is but one of the old hypotheses revived; not a shadow of proof to sustain it is provided by philological science; nor have the researches and discoveries of modern scholarship resulted in the tracing of the root-words of any form of speech to such a source.

The picturesque imagination of Darwin conceived the possibility of the actual inception

of language in the following ludicrous illustration: "May not some unusually wise ape-like animal have imitated the growl of a beast of prey, and thus told his fellow monkeys the nature of the expected danger? This would have been a first step in the formation of a language" (*Descent of Man*, ed. 1890).

Let the "Higher Criticism" decide whether that explanation be sufficient to supersede the Biblical account of the speech of man.

Other suggestions equally ingenious are not wanting. Perhaps the boldest is that which ascribes the beginning of language to the imitation by man of the love-songs of the primeval apes during the progress of "sexual selection" and the "courtship of the sexes," prominent and frequently recurrent periods in the Darwinian theory.

"When we treat of sexual selection we shall see that primeval man, or rather some early progenitor of man, probably first used his voice in producing true musical cadences, that is in singing, as do some of the gibbon-apes at the present day; and we may conclude from a widely-spread analogy that this power would have been especially exerted during the courtship of the sexes—would have expressed various emotions, such as love, jealousy,

triumph, and would have served as a challenge to rivals. It is therefore probable that the imitation of musical cries by articulate sounds may have given rise to words expressive of various complex emotions" (*Descent of Man*, ed. 1890).

It is difficult to treat this comical view of so important a subject with becoming gravity. It is enough to remark that the simian serenades are still practised by the gibbon-apes in the unchanged and brutal tones of their primeval ancestors, and that those animal sounds no more resemble the speech of man than the monkey love-lays the melodies of Bellini.

CHAPTER XIII

THE BORDERLAND OF INSTINCT

THE argument of the work entitled *The Speech of Monkeys*, extends beyond the subject of language, and appears to include the general contention, that there is no difference between the spiritual endowments of man and the instincts of the brute (page 158).

None would deny the wonderful sagacity of many of the dumb creatures. The dog is a familiar instance, but much that is surprising in the sharpness of that animal is probably the result to a certain degree of the constant employment of the senses—hearing, smell, and sight—which become exceedingly acute from unceasing use, and doubtless superior to the corresponding faculties in man, who being

directed and safeguarded by the exercise of reason, is accustomed to neglect the cultivation of those natural powers of observation, which are the sole means of guidance to the dog.

Most travellers are acquainted with the discernment of the horse in the choice of safe paths, the avoidance of obstacles and dangerous roads, but all those qualities of animal perception are displayed by the savage in his native state.

Nomadic or predatory tribes, roaming over wild places hunting for food, in frequent danger and constant watchfulness, display the alertness and keenness of the hound in the use of sight and scent, which goes to show that man may command the perfection of animal sense, as well as the power of reason, just as he has mastery over all the brute tones, in addition to that gift of articulated language which no other creature possesses.

There are instances of animal sagacity which seem to exceed the ordinary limits of mere brute instinct, and may indicate some feeble traces of the reasoning faculty.

It is difficult to mark the exact natural boundaries, which may separate the instincts of the animal from the operation of the

human mind ; but the main contention on this point, seems to be that there is no essential difference between the qualities of instinct and what is called reason, because no separating line can be drawn between them ; that is the principal argument advanced on that side of the question.

But it would be unsafe to conclude that because no essential difference can be demonstrated none may exist.

Science has not yet found means to mark the innumerable variations, which lie hidden in the very elements of life.

It is doubtful whether the final possibilities of the ova or the cell have been ascertained.

Difficulties in drawing rigid distinctions have confronted the logician, legist, and the metaphysician of all ages.

Similarly to determine the respective limits of mental qualities which overlap and intermingle, and yet may be irreconcilable contrarieties, is a task beyond the reach of science.

It is said there is no difference between the instinct of the brute and the God-given light of reason to humanity ; but there are many degrees even in the reasoning faculty, the measure of which none can explain ; or

why it should be that the human intellect itself, unfolds in ever-ascending movement from what is termed mediocrity, or even stupidity, to genius.

There are undeniable gradations of mental strength which are indefinable, shown in the various occupations and pursuits of mankind.

The art of painting is practised with the result, that some people can create in a wonderfully vivid way beautiful views of the sea and the land; life-like figures expressive of the most delicate and transient feelings of the mind, permanently depicted for subsequent ages to recognise and admire; that is the exceptional genius of the great painter, but it is probably correct to say that the majority of mankind are unable to draw a straight line.

Not only is there that difference between the creators of good pictures, and those who are utterly incompetent limners, but even the artists who paint excellently well, point to the still greater gift and power of such marvellous masters as Raphael, Titian, Tintoretto, Rembrandt, and admit that those great painters did possess a genius for delineation far beyond the skill of the ordinary artistic hand.

The poetic faculty produces verses and

rhymes—some strong and musical, more crude and weak—but in view of the least meritorious of those effusions it might be said, that they are far above the average poetic power of ordinary humanity, the bulk of whom could not compose reasonable rhymes under any conceivable circumstances.

But although the writer who can invent fair lines of good sense, upon subjects of public interest, may be said to command a pleasing—even valuable—means of expression not bestowed on the majority of people, yet there may still remain many upward degrees of poetical difference, before the sublime heights of Parnassus come in sight.

It is not an uncommon experience among the teachers of music, to meet with pupils who spend years of life, in comparatively unsuccessful attempts to conquer the mechanical difficulties of the piano, while others are so gifted that they easily learn to play various instruments, without the guidance of score or the advantage of adequate instruction; in like manner it may be a long distance which separates even the talented student of the flute or violin, from such mighty masters of melody as were Mozart and Beethoven.

Those are examples of the innumerable

mental grades, constantly exhibited in the various works and competitions of mankind, throughout all branches of industry and art, but the origin, remote conditions or causes of such intellectual variations, are for the greater part inexplicable, and their exact boundaries or dividing lines it is impossible to trace.

Therefore by a parity of reasoning it does not result that, because it may be hard to demonstrate the separating line between brute instinct and human reason, there may be no essential difference nor distinction between the occasional signs of simian intelligence, and the wit of man, or the chattering of the ape, which is the mere emission of animal sounds, and the illimitable range and power of articulated speech.

But even if it could be shown that brute instinct and human reason were of the same quality, only in different degrees, it is not quite clear that the logical effect would be to strengthen the general argument of the *Speech of Monkeys*.

Thinkers and philosophers of all schools have striven in vain to pierce the darkness, which hides the beginnings of mundane things, but none have negated the plain

proposition, that admitting the existence or even possibility of an Almighty Creator, that Infinite Power must be far above the reach of any human limitation—therefore nothing which might be manifested in the Divine works, should be incredible even to the pure deist.

There are means to acquire knowledge of supernatural truth, at the service of the searching mind, unfolded in the Sacred Writings, which have comforted countless millions of anxious souls, and satisfied the most acute intellects.

In that simple account of man's origin, duty and eternal destiny, are explained the riddles and contrarities of life, including even the present question as to the source and nature of language, and a general solution is provided of things, which must be possible upon the bare postulate that there may be a Supreme Omnipotent Being.

The rules and deductions founded upon exact knowledge acquired by observation, experience, experiment or discovery, grouped under the general term of science, have done much to promote the material prosperity, convenience and social happiness of mankind; but, notwithstanding all that has been gained,

and the increments of method and education, the old problems of life and death form, apart from the Divine Revelation, the same invincible enigma.

The sea, land, rocks, mountains, plains—every accessible source of information has been examined and discussed, yet still stands in sight, far off as ever, the mystery of the unknowable.

There is a confirmation of the Scriptural Revelation, in the innate perceptions and sentiments of humanity, which move with natural tendency towards the Beneficent Creator.

The recognition of the Protecting Deity is so spontaneous and necessary to mankind, that the heathen and the savage made false gods of their own; some of the great nations of antiquity, like the pagan Greeks, invented legions of them.

The irrepressible cravings for Divine sympathy in the dangers and uncertainties of life, indicate an instinct of the human soul, and therein is a testimony to the truths of revealed religion.

In those natural yearnings of the heart of man to know God, is a mysterious pronouncement which can never be entirely stifled, and

certainly not explained without reference to the Sacred History.

It has been declared by millions of honest minds through all the ages of faith, that there is an interior light of truth shining through the Holy Scriptures, visible to the mental perception and affecting to the heart of man.

It must be difficult even to those who admit that they fail to perceive that inner illumination of the Inspired Records, to question the honesty and sincerity of the evidence.

The common experience goes to show that there is in the mind of man, a spiritual impulse towards a recognition of the Deity, which cannot be forced nor even finally lulled to rest; that it is felt by even the depraved in the moments of peril and terror.

The presence of that sentiment is not explained by the theory of the origin of mankind from some lower organism, because it is a feeling not to be observed in any other animal, nor has it been traced to a material source, nor accounted for in any reasonable manner as a special attribute of humanity, excepting by the Sacred Scriptures.

That spiritual sense may vary in different individuals, as is known to be the law of the physical powers. Human sight, for instance, ranges from the vision of the hawk to purblindness.

Medical experts devote years to the study of one physical organ, and yet are not always agreed in diagnosis or treatment; much more uncertain must be the investigation of the spiritual sentiments and the mental organs, of which so little is scientifically known.

The history of many peoples record mysterious movements of religious feeling, waves of abstract devotional sentiment which appear to have pressed onward, impelled by some irresistible force, obeying no explicable laws, and which can only be regarded as involuntary outbursts of the spiritual nature of humanity.

It is not necessary for the present purpose to assume that such manifestations have always been of a just or even moderate character, it is sufficient that they prove the existence of a quality in man, unknown in any other creature.

What metaphysical method can account for the complicated workings of the human mind; explain the future destiny of man, or replace

the cheering hopes vouchsafed in the Sacred Scriptures?

A distinguished French writer, whose opinions are notoriously opposed to the doctrine of Revelation, and may therefore serve to illustrate the truth by antagonistic light, has recently referred to this point in an unexpected and almost pathetic manner.

M. Zola, the eminent author, delivered an address to the "General Association of Students" in Paris, May 1893, reported by the journals of the period, in the course of which he made some remarks and admissions of serious importance, entitled to special consideration coming from such a speaker.

M. Zola said that although he himself remained "a hardened Positivist," yet that it was affirmed "that Positivism was in its last agony. Naturalism dead, and science itself on the point of becoming bankrupt, being unable to redeem its alleged promise of moral peace and human happiness."

Now the significant point is that M. Zola did not deny those allegations; far from even attempting to do so, he went on to deprecate the expectation that he should be regarded as able to solve the problems underlying the question, but he undertook

to express as a "witness" the thoughts of the present generation.

Speaking retrospectively of his own times, he said "They had opened wide the windows upon Nature, noticed everything, said everything. Positive philosophy, analytical and experimental science had come to a head in their life and work. We swore by science, lived, moved, and had our being in it, and strove in season and out of season to transport the cast-iron methods of science, into the flowery domain of art."

Here is the result which the celebrated Positivist acknowledged had attended those efforts.

"We are assured that science has failed to re-people the Heaven which it has made silent and void, or to bestow happiness upon the agonised souls which it has robbed of their *naïve* peace."

Now that state of things is the natural outcome of a trial of mere science without Revelation.

Again he said, "Far be it from me to deny the crisis through which we are passing, after our efforts to see all, know all, say all; they are asking, 'What is the object of our going forward if the goal of our progress moves farther off as we advance?'"

M. Zola went on to say, "That the despairing cry for happiness is painfully audible in these days, that science only guaranteed truth, not happiness, but the reply of the people is, 'Away with your truth, we have had enough of it. Give us back our illusions.' Yes, gentlemen, the movement cannot be denied, cannot be reasoned away; its manifestations are before us, visible, audible, tangible."

A truly deplorable picture this, drawn with admirable candour, showing the impossibility of substituting scientific rules for the natural sentiments of the people, but it must be allowed that the disappointing sequel to so much scientific effort does not appear to have changed the views of M. Zola; on the contrary, far from being disheartened by previous results, he had a remedy to suggest.

"Gentlemen," said M. Zola, "I presume to offer you a faith. Put your trust and your faith in work. Yes, toil! toil! I am a witness to its marvellously soothing effects upon the soul. Work is the one great law of the world which leads organised matter slowly but steadily to its unknown goal."

The eloquent speaker explained that the work he alluded to was "the daily work,

the duty of moving one step forward in one's allotted task every day," and then he added the final assurance, "Life has no other meaning, and our one mission here is to contribute our share to the total sum of labor, after which we vanish from the earth."

Thus it will be seen that the address of M. Zola contained a frank admission that Positivism, the scientific and philosophic force which was to have liberated the human mind from the alleged thralldom of theology; to have thrown a new line of light upon the ancient paths of belief, had failed to satisfy the natural necessity of man for spiritual hope and encouragement.

Therefore the magnificent promises of the bankrupt Positivism are to be fulfilled by simple toil, a not uncommon settlement in speculative matters.

To supersede the spiritual consolations which have been found to flow from sacred and religious sources, M. Zola recommends a faith which he undertakes to declare will lead "organised matter to its unknown goal," wherever that may be, and is most "soothing in its effects upon the soul."

It consists merely of a perfect trust in work, which he asserts is the great law of the world.

The suggestion of "work" as the basis of earthly happiness, is a sufficiently bold proposition to make before the toilers of any class, but as a possible foundation of human contentment and resignation, it appears to require further definition.

It might be difficult in some cases to decide what is "work," the key-word of the faith of M. Zola, so vast and multifarious are the uses of the term.

The constitutional instincts of man demand a certain proportion of muscular and mental activity, whether regarded as work or mere amusement, to fulfil the conditions of health.

No one would deny the baneful effects of slothful idleness, so that it is useless to enlarge upon the circumstance that work is an excellent thing, necessary in some form to preserve the intellectual and physical faculties of the individual, and indispensable to social cohesion.

The natural tendency of the normal mind is towards movement and action, stagnation is abhorred and resisted.

Wonderful feats of athleticism are undertaken and accomplished by energetic competitors; others whom good fortune has relieved from the obligation of labor engage

voluntarily in occupations and enterprises arduous and often dangerous; that work is of the nature of mental or bodily exercise, not infrequently of recreation; the joyous expression of abounding spirits, or healthful aspirations; it is difficult to conceive how such work can be suggested as a substitute for religion, which is founded upon trust and belief in the supernatural.

There is no faith required to accept the demonstrable, therefore mere pleasurable exercise cannot be the kind of work, referred to by M. Zola in his eloquent address.

There are the numerous occupations and industries of men, involving toil in diverse ways, pursued for remuneration, in discharge of duty and various well-known motives.

Brave soldiers, fearless sailors, daring explorers, may be urged to deeds of valor by patriotic sentiments, thirst of glory, love of freedom, ambition or other perfectly natural causes which incite to action.

In like manner the vast army of commercial workers, merchant princes, extensive manufacturers and large traders, conduct their operations and ventures, not only by the means of money, but also rare invested intellectual capital; nor need it be doubted

that those labors and risks so useful to the world, are undergone with the perfectly just hope of pecuniary gain.

The true artist has a special reward in the growth and development of his work: the glorious power to produce a thing of beauty. The son of genius, the great writer, as M. Zola admits, is illumined and refreshed by the very charm of his occupation, but all those motives, praiseworthy and natural as they may be, are obviously quite distinct from the ordinary quality of daily toil, and therefore not of the order or class recommended by M. Zola.

Perhaps the remedial power of sheer work and its "soothing effects" upon the human mind, so vividly described by the great French writer, should be best known to that innumerable multitude, the needy and obscure, who labor through dire necessity for daily bread, often in the presence of the gaunt twins, poverty and pain.

Such poor people are the best judges of the question, as to the sufficiency of toil to cheer and sustain the heart of man in hope and resignation, and supply the place of revealed religion. They should be experts on the point, for they work all their days, from

infancy to senility, a true test of the value of toil, quite free from such incidental stimulants as the enthusiasm of the soldier, or the glow of the artist; nothing but genuine, dull, sordid work, which swallows up leisure, study and thought, this is the price that the very indigent pay for the material means to live.

To such men or masses of "organised matter" the new faith of M. Zola may appear inadequate. There is no proof whatever that it will lead them to the "unknown goal," but it may attend them a part of the way, just as far as the terminus of life and the station which is the beginning of eternity, where it will leave them uncheered by hope of future reward, for the patience, self-denial and suffering, which form the gloomy lot of many workers, especially among the poor.

CHAPTER XIV

THE WEAVING OF THE WEB

THE articulation or blending of vocal sounds, which is the first principle of language, has been so fully treated by many eminent philologists that further discussion of the subject must include mere repetition; but it has been said that old truths find new assailants, and therefore require frequent reiteration.

An example of that may be seen in the work *Speech of Monkeys*, which contains the following astonishing paragraph—"Some philologists claim that the blending of consonant and vowel sounds is the mark which distinguishes human speech from the sounds uttered by the lower animals. To show how poorly this gigantic superstructure of

fossilised science is supported by the facts, I have developed such effects in the phonograph from a basis of sounds purely mechanical" (page 181).

The method which is to supersede the "fossilised science" of articulation is not mentioned, but the results of those phonographic experiments appear to have been somewhat uncertain if not altogether misleading, judging by the examples.

The old Scotch song "Comin' thro' the Rye" sung into the phonograph, the cylinder rotating at the rate of forty revolutions per minute and being increased to one hundred and twenty turns per minute, came out a brilliant and perfect solo on the bagpipes with no sign whatever of any kind of articulation (page 219).

After that performance it is to be feared that the phonograph cannot be accepted as an authority on the subject.

The nature and power of articulation may be explained by reference to the science of music, which is based upon seven elementary sounds varying in pitch. The gradations of those sounds from the lowest to the highest form what is termed the musical scale, and as that scale was derived from the human voice,

with certain explicable variations, it is found to be the same in its degrees through the ages and races of mankind.

The human voice is unable to produce more than seven pure distinct notes, therefore the natural scale of music consists of seven notes, which with the added note of the next scale forms the octave, thus corresponding numerically to the vowel sounds of language.

The proof thereof is in the fact that although those notes may be repeated in different keys, they cannot be increased in number, as all efforts to do so must result in the mere repetition of another scale of seven notes, and so on as far as the power of the voice or any instrument would reach.

But although the sounds of all musical and vocal expressions are within the different scales of those seven notes, yet it is of course obvious that the magnificent language of music commands inexhaustible powers, which are provided by the consonantal resources of melody, harmony, counterpoint, time, modulation, intervals, tones, keys, chords, which constitute the alphabet of music, and are to that science what articulation is to the speech of man.

Therefore there is this analogy between the

art of music and language, that all variations and forms of dialects and tongues known since the building of the Tower of Babel, have consisted of only the natural or vowel sounds and the consonantal effects of articulation, which is the power of joining, blending, and pronouncing in harmonious utterance, an endless variety of sounds of which the vowels may be said to represent the scales, and the consonant letters the musical resources.

The pure elementary sounds are not many in any form of speech, and they are restricted to a comparatively small range, but it is not doubted that some of them are within the vocal means of the lower animals.

Most, if not all creatures, even fishes, can emit certain simple sounds in different keys, but they are quite powerless to blend or combine them as man does by the method of articulation, which is distinctly and exclusively the human attribute that provides the variety and consecutive range of language, as in the weaving of the web of many tints from the few primary colors.

The sounds of the monkeys are declared to be "voluntary and deliberate," as in the speech of mankind, that doubtless is so. All animal noises may be deliberate.

The dog barks in different keys to express in that way various degrees of pain or rage, but it still remains only a dog's bark, and the same remark applies equally to the chatter of the monkey, which comprises only the natural sounds of the creature.

None of the examples afforded by the phonographic experiments on the ape, have the slightest resemblance to any form of speech or dialect ; they consist of mere sounds without a trace of the human method.

It is the power of combining and blending the sounds as in music, which gives infinite variety to the language of humanity, and there is not anything known to science, which tends to show that a similar lingual faculty is possessed by any other being than man.

The vocal means of all animal expression is confined to certain simple tones of different degrees of brutality or wildness ; but the method of human speech is by that inexhaustible system of articulation, which is as far beyond the resources of the poor dumb beast, as the connected operations of the human intellect are superior to the disjointed ideas of animal instinct.

If deprived of the faculty of articulation, the vocal power of humanity would be re-

duced to the utterance of the natural tones or notes of the voice, which is the law of sound over all the lower creation, and man restrained to such a scale would not be able to exceed the present lingual limit of the inferior animals.

But if the monkey could articulate sounds in the manner of mankind, there is not any reason to suppose that he would rise in that respect to the human level: he would still be as far off the real possession of the speech of man as ever.

For it has been fully admitted that some of the bird creation can imitate the sounds of the human voice, so correctly as to include the articulation of words in different languages and deceive even the native ear.

The parrot follows the gradations and cadences of speech, and therefore must possess the anatomical construction or vocal organs necessary to language, yet cannot speak, except the remembered words.

Philological science and the visible evidence of animal life tend to confirm the contention, that the gift of language was an original and exclusive faculty of man, as it still continues to be; but it is not therefore necessary to doubt that the lower creatures have command

over simple tones, which may furnish a much more extensive form of communication than might appear probable.

The scope and power of mere sounds without articulation, afford a considerable measure of animal expression in pain, rage, terror, and other masterful feelings, which it must be allowed may be understood by other creatures, as they certainly are, although in a less accustomed degree, by humanity.

There are occasions when the unarticulated tones of the poor dumb brute, can appeal straight to the heart of man with clear and terrible meaning.

Those who have had the unhappy experience of battle-fields, may recall the dreadful cry of the wounded horse, a frightful sound; and the shriek of the injured monkey is full of pathos, even reproach of his assailant.

It is wonderful to reflect that the natural sounds of all animals, are as distinctive and peculiar to their own species, as the method of articulation is to man, and unlike those of any other creature.

In the appalling discords of the forests and jungles at night in some parts of the world, through all the din of yells, screeches, howls, and roars, every living thing appears to

recognise its own kind, by the voice alone.

Nor is there any scientific proof that this has not been an animal guide from the beginning. It is a point upon which the theory of evolution has no evidence to offer.

It is quite probable that even the lowest creatures have such limited means of intercommunication as their needs require, through the possible variations of tones, or in other unknown ways.

Many scientific men hold that opinion, in conjunction with the full acceptance of the scriptural statement respecting the nature of language, which does not exclude the suggestion, that there may be other methods of intercourse allotted to different living things.

Comparatively little is known of the ways and habits of many creatures, that come and go under human eyes, and of which only the exterior forms are familiar.

They live to fulfil their functions and die, with the wonderful means provided by the Benign Creator for their service, unmarked by the bulk of humanity.

It may be that some small living things, such as the ant, possess ways of mutual intelligence and of conveying information

rapidly, even upon a large scale, relatively to their size, by the power of emitting sounds, possibly of a sort so fine and delicate as to escape human hearing.

For instance, it is curious to note the sudden gathering of birds at a point, even in populous places, apparently for some express purpose.

Simultaneously great numbers of them congregate upon a certain tree or spot, and proceed to hold an excited meeting, with all the signs of a special assembly, incessant chirping, and at a moment general dispersion, presumably on the settlement of the business.

That strange sight was seen recently in the city of London, in an old churchyard, and it was plain that the sounds used were understood by the concerted flight of the birds.

Ages before Darwin ascribed the origin of the speech of man to the love-songs of the gibbon-apes, the ancient Greeks had a theory that it was derived from the natural sounds of animal life, and the tones heard in the order and progression of the universe; but that view is still uncorroborated by an instance of any articulated sounds having been recognised in the system of created things, excepting those which have issued from the mouth of man.

It was held by some of the ancient writers, that the beginning of all language was but an application and extension for human purposes, of the sounds heard in the primeval surroundings, and vast expanses of the young world.

The Greek philosophers were anxious to find some plausible explanation of the subject, and the suggestion of the new-born man going forth over the fresh earth, to receive lessons in language from the natural sounds that still charm and delight the music-loving ear, is a beautiful and poetical conception, but inconsistent with Biblical teaching and also scientific experience.

Throughout nature there are not any articulated sounds heard, nor is there any record that they have ever been audible, excepting those of the human voice, or reproductions of it by imitation and echo.

The cosmic tones may vary in key as the movements of the wind, but they are fundamentally of a quite different musical form, from the blended and diversified accents of mankind.

The harmonies of nature ; delightful breathings and sweet murmurings of the passing air through the valleys and over the hills, the

running waters, the hum of the woods, and other pleasurable sounds, have inspired the genius of great musicians to repeat in artistic combination those pleasing vibrations, which soothe the senses and refresh the heart; but it has not yet been shown that they could afford any basis for the language of man, although accompanied by suitable words, as in operatic or dramatic scenes, they may strengthen and adorn the qualities of articulated speech.

The singularity of the human vocal method is the more wonderful in view of the fact, that all things have a distinctive and idiosyncratic sound.

There are delicate *nuances* of tone peculiar even to muteness, for nature abhors stark silence, which is unearthly.

Not always audible nor agreeable, but everywhere, there are sounds; on the waters and in the air, the landscape is full of them, appropriate and allotted to the changing times and seasons; vibrations which come with the scent of the morning, the golden glow of the noon, the silvery shade of the night, and even in the depths of the earth; but, marvellous to reflect, among them all there are none which convey sound resemb-

ling the jointed and compound accents of any form of human language.

The wind may howl and roar, the breeze sigh and wail, but never are those sounds articulated. They are the simple tones of nature and do not necessarily accord with the structure of speech, as may be seen in the difficulty sometimes experienced by musicians when setting such tones suitably to words for vocal purposes.

CHAPTER XV

THE TEXTURE OF SOUND

It appears to be assumed in support of the general contention against the Scriptural account of the nature and origin of language, that as man can understand, for the most part, the mere inarticulated tones of the animals, therefore there cannot be any essential difference between those simple sounds, and the complex system of human speech.

That argument may be applied inversely with increased force, because the human comprehension to a large degree of the animal noises, is a circumstance which tends to confirm the sacred statement, that the dominion over all creatures was given to man by the Almighty at the beginning, and with that supreme gift it is reasonable to

suppose there would have gone command of the means of animal expression, although none of the other living things on the earth, were permitted to make use of the lingual method of humanity.

In fulfilment of that Divine intent, sufficient animal knowledge and sympathy were necessary to mankind, therefore the brute cries in rage, pain, or hunger, are not only intelligible, but the human voice can reproduce and employ them, and for the purpose of argument it may be urged, that those facts are perfectly in accord with the sacred declaration of the universal mastery, vouchsafed to man at the time of creation.

The dual nature of humanity combines the higher and lower qualities of life, the spiritual and the material, as displayed in the faculty of language, for man can employ the animal sounds which, like the physical senses, he shares in common with the lower creation, and he also possesses the inexhaustible stream of articulated utterance that only flows from human lips, except in senseless imitation, just as he holds, in addition to the brute instincts, the sublime powers of reason.

The proof that man can make use of mere animal sounds, as well as the boundless

means of articulation, is in the fact that he does so utilise them naturally and constantly.

In ordinary conversation a simple expressive sound is often perfectly understood, when a word might be more inconvenient and less effective.

Man mostly resorts to simple tones when the mind is disturbed by agony or excitement; in moments of pain and distress the involuntary groan or cry escapes naturally from human lips.

The great orators of all schools have made use of such natural sounds, when their pathetic meaning could be appreciated, for they form rugged but powerful contrasts, and give startling emphasis to speech.

Simple tones are adjuncts to language; they represent the animal part of it, and are quite natural to all forms of lingual expression; they may be rendered most effective; to suppress them entirely would be impossible.

An unarticulated sound may command the instant attention of an audience, and for that purpose they have been frequently employed with immense effect, by famous rhetoricians and actors.

The celebrated tragedian Edmund Kean, a

player of great power and original genius, often resorted to mere sounds in some of his grand impersonations.

At those performances an eager crowd usually filled Drury Lane Theatre to the roof. In some scenes Kean appeared pacing the extensive stage in excited silence, until descending from the lurid back light towards the proscenium, he would there utter a single exclamation, a mere animal sound, but a magnificent prelude to lines of articulated language, which thrilled the heart and delighted the mind, as "when the pit rose at him."

In the part of Richard III. the shouts and cries of Kean towards the closing scenes, were of real earnestness and terrible passion.

The artistic employment of those animal sounds, contributed largely to the emotional style of acting admired in Kean, and so characteristic of that period.

Even the less impassioned and more classical actor Macready, was quite alert to the value of mere sounds, and seldom failed to make use of them at supreme moments.

The part of Virginius in Sheridan Knowles' tragedy, was certainly one of Macready's great impersonations; few who heard the agonised

scream of Virginius, when the news is brought that his daughter has been claimed as the slave of Claudius, could forget that awful sound.

In the subsequent scenes the power of Macready's acting was intensified by inarticulate murmurs and tones of anguish, which seemed to indicate a pathos too deep for words ; the consummate skill of the great actor followed the tendency of nature to incoherency, for in such violent grief and passion, the very power of articulated speech might have failed the unhappy Virginius ; poignant suffering had temporarily dethroned the intellect, then came into action that mode of expression, which humanity shares with the lower creation, and which man is compelled to use when the spiritual faculty of utterance has forsaken the deranged mind.

At the trial scene, after the judgment of the infamous Appius has been given against Virginius, and during the parting of the bereaved father from his daughter, the fitful words were less intelligible than the mere sounds of distress and pain, although uttered in the animal way of groans and cries ; but the sacrifice made, the period of absolute tension past, and the equilibrium of the mind restored, then articulate language returned, as

Virginius, raising the dagger towards the tyrant, exclaimed, "Take her!"

The observation of the gifted tragedian had informed him, that the overthrow of the strongest minds is mostly accompanied by some irregularity of speech, or convulsive emission of inarticulate sounds, hence the tones of the maddened Virginius embracing his child for the last time, before surrendering her to death, rather than the brutal Appius.

The performance furnished an example of man's command over the animal means of pathetic expression, and it showed how distinct and different that method is, from the system of articulation peculiar to humanity.

It is evidence of the spiritual quality of language, that during periods of great mental excitement, and when the intellect is disturbed, the faculty of speech is the first attribute affected; the moment the animal predominates language begins to waver, its integrity is shaken.

The mind driven beyond the restraining influence of reason by any ungovernable passion, sinks for the time to the lower level of the inarticulate animal, and loses the perfect command of speech.

The Divine gift of language seems to be

inseparable from the presence of the human intellect.

In cases of mental disease, the senses which man possesses in common with the lower animals, generally retain normal activity ; the mind may be deranged, yet the sufferer can still see and hear, but when the brain loses control, the tongue runs wild, articulation is in peril, then follow raving and incoherent rambling, distressing lingual symptoms which go to prove the dependence of the spiritual quality of language upon the intellectual vigor. Such an intimate connection between the natural sounds and the normal condition of the brain, has not been observed in any of the lower forms of animal life. Nor has its existence and development in man been explained by any evolutionary process.

There are many mysterious circumstances surrounding the nature of articulated speech ; fright or excitement may suspend it, while either of those conditions usually stimulates the animal voice, and impels the brute to cry out or roar in its natural way.

During moments of sudden alarm or surprise, the delicate faculty of language is likely to be relaxed, or the lingual power under the influence of excessive agitation may instantly vanish.

Common expressions, current among different peoples, refer to that evanescent quality of speech. The familiar phrases, "speechless with astonishment," "dumb with fright," "words stuck in the throat," and others of similar meaning, have equivalent forms in most dialects.

Language may also be stimulated to exceptional fluency by exciting circumstances, but only so long as the mind retains a degree of composure.

Unlike the grosser senses, speech is a sensitive attribute of humanity, readily roused to action, easily responsive to vehement emotion, but in essence so ethereal that any mere animal passion, strong enough to affect the mental qualities of man, may immediately disturb it.

If it be allowed that the human constitution is of two natures—the spiritual and the animal—then as the faculty of speech can only be traced to the soul of man, it is difficult to conceive how it can have been inherited from the brute.

If the latest scientific teaching includes the admission, as it appears to do, "that life can only come from life," then by a parity of reasoning the spirit can only come from the

spirit, and it must be equally impossible to trace it to a material source.

It is an ordinary incident of disease, that when the mind is prostrated by pain, and the patient reduced to a condition of mental helplessness, the salient symptoms are very much those of any other animal in a similar state of suffering.

During such cases of serious indisposition the invalid may retain partial use of the vocal organs, but the sounds emitted are mostly those of the sick or wounded creature—groans and cries of agony.

Articulated speech requires the active co-operation of the mind, and without that may only be continued imperfectly, even the effort to do so must generally be abandoned ; but on the recovery of the mental powers, perhaps the first impulse of the patient is to talk, and resume the articulated method of language natural to man.

Many examples could be introduced to show the intimate connection, which only mental alienation or death can dissolve, between the intellect and the normal use of speech, and although such testimony might not be thought conclusive of the general argument, as to the origin and nature of language, yet it must

seem difficult to ignore the agreement of many signs and symptoms, all indicating the purely spiritual source of that faculty.

In the course of fatal illness, speechlessness may accompany the last stages of the malady, but, even then, there is often mercifully vouchsafed a bright interval of consciousness before the moment of dissolution; and for that brief period, when the mental light is clear on the vanishing point of life, the familiar accents of youth will probably return to the lips for the last time; it is in the mother tongue that the sufferer is likely to speak, and that as naturally as the lark carols its own note, and not that of the nightingale, although they are both the songs of birds.

The unity of the primitive language—when “the people were of one speech”—having been destroyed in the confusion of tongues at Babel, as recorded in the Hebrew history, man since that disaster has acquired naturally and easily, as the birds learn to sing, the lingual form generally spoken by surrounding relatives, according to the circumstances of the birthplace.

There may be no scientific proof that the singing and whistling of the birds, are the

same relatively as they were at the beginning, but common observation and the sum of knowledge on the point, indicate that they are unchanged from time immemorial.

And with regard to the speech of mankind there is considerable scientific evidence, based upon philological examination of the most ancient tongues accessible to the scholar, that man still follows the primitive method of articulation, and employs some of the root-words of the lingual structure of that one language, current before the catastrophe at Babel, among the prehistoric people of the earth.

Mysterious qualities of affection and weirdness appear to surround the faculty of speech from infancy to age, from the first word in the cradle to the last in life.

There are old-world fancies of voices in the breeze, in the sounds of the bells; beautiful delusions! There are no sounds of the day nor of the night which could be mistaken for the articulated accents of man.

Human speech, in whatever form or dialect it may be heard, is entirely different from all other tones. There are no natural sounds which are sufficiently like to deceive.

Illusions with regard to the hearing of

imaginary voices, which seem to issue from unseen lips, are often disquieting symptoms to the physician, indicating in most cases cerebral trouble, and also showing the intimate connection between the healthful condition of the brain, and the quality of language.

There is no human faculty more constant in service, nor spiritual in nature and essence, than the power of speech.

It was the crowning gift of the Creator, and yet it has been one of the most neglected and dishonoured. Man has depreciated its value, esteemed it lightly, and sought to ascribe its origin to the jabbering ape, although there is no beast of the forest, unpressed by hunger, that will not slink off at its sounds.

CHAPTER XVI

DUMB BUT NOT DEAF

THE faculty of language was conferred at the beginning by the Almighty on mankind alone, in the person of Adam, and the contention is as to the accuracy of that statement, therefore the following question in *The Speech of Monkeys* is somewhat irrelevant.

“In what respect would man be less god-like if it be shown that monkeys talk?” (page 198).

It has not yet been shown that they do talk, nor does the book supply a single example of an articulated sound having been uttered by that animal, notwithstanding all the ingenious experiments with the phonograph.

It would surprise the scientific world if an ape were to arrive from any part of the earth, which could repeat even imitatively a few articulated words of any human tongue.

If a monkey could be induced to say anything, in any dialect or form of speech, it might affect the matter, but until that be accomplished it must seem useless to discuss the effect of simian talk, upon the spiritual status of humanity.

It is contended that the ape has the power of speech of the same kind and quality as that of man, although in a different degree. "We are all the effects of one Great Cause, whatever that may be, and that which gave to man the power of speech imparted it to apes" (page 199).

A similar means of communication is claimed for the vegetable and mineral kingdoms. "I have followed the motives of language through the higher planes of life, and thence downward to the very sunrise to the vegetable kingdom, and on through the dim twilight across the mineral world to that point where elemental matter is first delivered from the hands of force" (page 238). "The highest types of vegetable seem to have the faculty of expression in a degree corresponding to, and in harmony with, the rest of their organism" (page 240).

There occurs the passage, "Among the domestic animals, I think the dog has perhaps the highest type of speech" (page 247).

No one ever heard from the beasts of the

field or the farm, any sounds excepting those which are natural to them, nor from the dog more than the familiar bark, howl, or yelp, which have no resemblance to the accents of the human voice.

It is not denied, as already explained, that most if not all creatures are able to emit the sounds peculiar to their species, but the point is that they are unable to apply to those sounds, the elementary method of harmonious combination, which is the motive power of the language of man, and without which all vocal means must be restricted to a few monotones.

It is the faculty of articulation possessed by man alone which is the life of speech, therefore human language could never have been evolved from the mere sounds of any animal. It is as impossible as that the notes of the musical scale standing alone and distinct as they do, should gradually develop into the opera of *Don Giovanni*.

In the same work it is said, "Some dogs understand English, others French, German, or some other language, and they do not really understand unless addressed in the speech with which they are familiar" (page 255); but that circumstance may rather be a

confirmation of the special gift of language to man alone, as declared in the Sacred Writings ; for if the animals understand the speech of man, as they undoubtedly do to a limited extent, and yet never utter a word of it, the conclusion must be that they are unable to speak.

Many proofs that animals comprehend the meaning of human language, occur in the training of certain creatures for public performances and other purposes, wherein they are taught to comply with the words of command, and go through a series of actions mostly repugnant to them.

During their exercises the animals are, like military recruits, obedient to the voice, but with the significant difference that, although they may understand the meaning of the words spoken, yet all the patience of man has failed to teach them the utterance of an articulated sound in reply.

That is true of the most docile, taking the dog, beaver, and others to be of that class, not even excluding the monkey.

There can be no doubt that animals only understand the mere phrases, which they are accustomed to hear spoken around them, but not the unfamiliar accents of a foreign tongue.

A commonplace incident illustrating this point occurred recently in a French seaport.

Two gentlemen, one English, the other French, were seated in the dining-room of a French hotel, at a table near the window which opened upon the promenade. A group of dogs gathered outside watched the progress of the repast. Presently a shaggy poodle entered the room and approached the table. He was told in English to be off, but the dog hearing the strange sounds wagged his tail and stood his ground. "Our café dogs are generally well trained," said the Frenchman, "but the poor brute does not understand your English; repeat that now in French"—which being done, without change of position or gesture, only of language, the poodle turned his head towards the open window and moved off dejectedly.

But surely even that illustration is adverse to the monkey theory of speech, for it shows if anything, that the beast may hear and understand the language of man, and yet be dumb in it.

It may be safe to say of the dialects of mankind, that the stranger who had acquired sufficient knowledge to follow the general meaning of what might be said in any one of

them, had advanced considerably towards the practical command—which is the speaking—of that tongue. Now it is allowed that such a degree of proficiency has been traced to the dog, still it can but bark; thus is made plainer the divine quality of language, because although it may be partially understood by the lower animals, none of them can use it, and their muteness bears testimony to the truth of Holy Writ.

It has been said “language is an art as man must learn it,” but there remains the significant fact that no other creature on the earth can learn it; man alone has the faculty to master and apply it to the exigencies of life.

If the speech of man had originated in some lower order of animal sounds, such as the chatter of the monkey, or had developed by degrees from the brutal noises of the primeval forests, then human language must long since have been traced to its rougher elementary type, for the farther back the researches of the antiquary or philologist extended, the plainer would have become the evidence of the animal origin of the system of speech, until the superiority of the modern lingual forms, aided by education and science,

would have contrasted sharply with the weakness and inferiority of the antique shapes.

That is not the position of the question ; on the contrary, so far as philological work has been carried, the most ancient tongues are found to be copious, flexible, and strong, nor can there be reasonable doubt that the oldest dialects were the sources from which the younger methods of speech have issued, and the nuclei around which all the later lingual systems of the world have grown.

It is indubitable that in the remote time after the confusion at Babel, the various dialects of man must have consisted of combined and harmonised sounds, otherwise there could not have been value nor meaning in those alphabetical arrangements of letters or symbols, which were evidently used, and could only be required, to indicate the consonantal effects of the human habit of articulation.

The root words of modern speech have been traced to the most ancient forms of human language. It has been proven to demonstration that mankind are still using some of those antique roots, which were employed in the distant period as far as philological study has reached, and which is the present boundary of scientific information on the subject.

The natural and uncompounded sounds are few, and if humanity had not received the faculty of combining or articulating them, which is the practical gift of language, an alphabet to represent the vowels and the modulating letters, or consonants, would have been useless, for there would not have been within the power of man any vocal means of expression, beyond the utterance of the simple monotones, modified by the force, or pitch, of the voice, or the three keynotes, the high, the low, and the middle, which is all that is possessed by the lower animals.

The Greeks long before the Christian era had discussed the theory of the animal evolution of language. That people were in an advantageous position to estimate the question, but not a scintilla of evidence has come down from them, to support the ape argument as to the origin of speech.

The beautiful Greek tongue was admired and studied by strangers from other lands, and it may reasonably astonish the philological students of modern schools, that the perfection of the more ancient lingual forms of the primitive world, from which had sprung the Attic dialect itself, with the surrounding historical circumstances, should have per-

mitted the true explanation of the matter afforded by the Septuagint, to escape the notice of the acute writers of Athens.

It would be unsafe to conclude from the following excerpt, that only a brief historical period separated the modern tongue from the speech of monkeys, "That type of speech used by the Caucasian race within the space of a few centuries has developed from a vocabulary limited to a few thousand words into the polished languages of modern Europe" (page 180).

Certainly if it could be proved that the ancient tongues of the world were comparatively crude and clumsy, and that the perfection of human language was the result of gradual improvement, an important point would be gained for the ape, but that is not the case; on the contrary, the beauty amplitude and power of the antique forms of speech, still excite the admiration of the philologist, nor can it be shown that the language of man, although it has varied, has improved in shape, construction, or substance upon the ancient tongues.

The enforcement of the Latin on the Gaul resulted in the modern French. The same influence across the Pyrenees produced the

Spanish, and in other places other forms of European speech ; but they were vigorous offshoots of a powerful and copious tongue. The old Roman method of speech reposed upon another more ancient in the beautiful and flexible Greek, and that again can be traced to the Sanscrit, which is an outcome of still more ancient systems of the speech of man.

The glorious heritage of the modern languages of Europe also embraced the riches of the Celtic, Teutonic, and other prehistoric streams of articulated speech, which must have flowed by different channels through the darkness of antiquity, from an identic lingual source.

Thus the modern tongues of Europe have sprung from the early generations of mankind, and many still spoken in certain places, such as the old Irish, the Frisian, and others, may be traced back to a remote period.

CHAPTER XVII

THE ALPHABET

THE brief reference in preceding pages to the nature of musical expression, was intended to show a similarity of method in the combination of harmonious sounds for vocal or instrumental purposes, and the blending or articulation of the tones of the human voice, which constitutes the faculty of speech.

The resemblances and connection of idea and design, between the written notes of music to indicate the qualities and employment of certain sounds, and the alphabet of any language made use of to mark the spelling and thereby the pronunciation of words, or the way to utter and also to write and perpetuate them, are obvious.

Many wonderful exhibitions of animal saga-

city have resulted from patient training, but no creature excepting man, has ever been found able to play upon any instrument of music requiring skill and discrimination, such as the piano ; now it may be safe to assert that it would be just as easy to construct a violin, which might be played by a monkey, as to invent an alphabet that could be useful to any kind of ape.

In view of those circumstances it is surprising to meet, in the work under consideration, with the following statement :—" But the same genius which invented an alphabet for human speech, actuated by the same motives and led by the same incentives, could as easily invent an alphabet for simian speech " (*Speech of Monkeys*, p. 81).

Invent an alphabet for the monkey ! Forsooth it would be as useful to invent a simian harp from which some sounds might escape with the breaking of the strings ; but an alphabet to the ape would not even suggest a noise.

It is still a large and quite unsettled subject of philological inquiry, as to whether the alphabet was an invention of human genius, in what manner it originated, or how it came into the service of man.

It has not been proved that the phonetic system of identifying the vocal sounds for reproduction, is a human contrivance, nor is there at the present moment sufficient knowledge of the matter within the reach of science to negative the possibility of the alphabetical method having been from the beginning, an accompaniment of the original faculty of language, naturally developed from, and a part of the gift of speech.

The origin of the simple but wonderful instrument which suffices to continue and repeat to future ages, the illimitable flow of articulated sounds, is so fundamentally related to the general question of the nature and history of language, that it is surprising to find the subject has not received fuller attention.

It is impossible to disassociate the system of letters or phonetic signs, from the study of words. The ancient roots of the mother tongues are only to be recognised by the alphabetical means.

Sometimes in pursuit of evasive problems, it may be useful to embark upon seas of speculation in search of a solution, provided always that theories and suggestions are not signalled as ascertained facts. With that code of under-

standing, it may be permissible to offer upon this interesting and important point, some observations which are without pretence to the dignity or authority of science.

The origin of the letters of language is an enigma, which has baffled the search of the antiquary; it has been followed until it has faded away into the prehistoric mist, but although the available information on the subject is vague, it is certain that the ancient history of the alphabet is bound up with and included in the general mysteries of language, and that all the persistent attempts to separate them have failed.

It is natural to accept the simplest solution of a question beset by difficulties and obscured by antiquity, so that it has been generally allowed that the alphabet was a plan devised by human ingenuity, suggested by the exigencies of speech, to multiply and convey the meaning of words beyond the range of the actual sense of hearing, which is the limit of verbal understanding; but it is possible to conceive—and scientific knowledge, scanty as it may be on the point, might be said to favor the view—that the use of letters was vouchsafed at an early period to mankind, as complement to the Divine gift of language, and therefore

would be of the same quality and source as the faculty of speech.

If the method of letters which carries onward to the heart and mind of future generations the spoken word, be but a mere invention, it must be regarded as the magnificent achievement of human genius.

Without the alphabetical means to fix and reproduce the accents of speech, other discoveries now in the service of man and necessary to the happiness of the world, would not have been made.

The value of those vowel and consonantal signs or marks, may be measured by the reflection, that without the means of letters, which form the links that connect the past ages of mankind with those that are to come, there could not have been a written history nor Sacred Scriptures, for there would not have existed a way of communication to subsequent generations, excepting by the channel of tradition, to which also the Divine Revelation must have been intrusted.

It is permissible to think that the Omniscient Bestower of the power of speech to man, would have provided a remedy for such restriction on the just expansion of that faculty.

If it had not been accompanied by a phonetic

system for préservation and transmission, it would seem certain, that the inestimable gift of language must have been limited to the expression of words, which would have died away in the utterance, and could not have formed a literary legacy to succeeding peoples, excepting by such memories as might have passed orally from age to age.

It cannot be denied that generations of barbarous tribes have lived, talked and died, without the use of an alphabet of their speech, or the means of leaving a scrap of writing to those who were to follow them.

It is not so long since people were to be met in this country, who could neither read nor write—there may be some still left in other civilized lands—but there is no human attribute nor endowment that has not been sometimes neglected, nor any heaven-sent gift to man that has not been in many instances suffered to decay; therefore those melancholy examples are of little effect upon the important fact—which is that man is the only creature who can be taught to talk, or make use of the system of letters.

The origin of the alphabet is lost in the darkness of time, nor can the beginning of the method be traced in any form of speech.

It has been conjectured that the first efforts towards ideal expression might have been by the way of symbolism, and graven representations of things, or an act, either in the doing or completion, and thus might have been suggested the plan of marks or letters to indicate the modulations of the vocal sounds in language; but remembering how long it takes the average child to learn to read those phonetic emblems called letters, the invention of them in that way is harder of belief than the simple faith of the Christian scholar.

No learning can now illuminate the long space through the historical darkness, from the origin of the hieroglyphics to the Greek alphabet.

There is no proof that there was any connection between the pictorial method of representing ideas and the phonetic systems of signs.

There is a fundamental difference between the elementary conception of the hieroglyphics, which addressed the mind through the organ of sight, and the plan of combined sounds, which reproduced speech by immediate appeals to the ear, and thus mutely recalled the language familiar to the reader. The methods are as dissimilar as sight from sound.

There are many difficulties in the way of the theory, that the emblematic suggested the phonetic system.

The means of pictorial representation were restricted, and must always have depended upon a certain local knowledge of things and events, but the phonetic method was limitless and reposed upon the natural speech of man.

The obscurities and complexities of the question, like that of language, can only be explained by the plain statement that speech was the original faculty, and that the alphabet was the sequential and necessary adjunct.

The knowledge possessed by science of the matter is but scanty. Doubtless modern letters came through the Greeks, who probably received them from the Phœnicians, but beyond that historical circumstance information on the subject is vague and uncertain.

The interesting scrolls attributed to the Chaldean, Assyrian, Persian, and other ancient peoples, display wonderful variations of the cuneiform characters, but they do not affect the question of the invention of letters.

The Hebrews were using an alphabet, when the Egyptians, Chinese, and the Babylonians were cutting hieroglyphics.

It must be admitted that the pictorial

method was adapted to the purposes of sepulture, especially among the Egyptians.

The stone figures outlasted the perishable papyri; hence the examples of the hieroglyphics and the clay tablets are numerous, the scrolls and codices are rare.

There is no proof that letters were first used by the Chaldeans or the Egyptians, although the invention of the alphabet has been ascribed to both those ancient nations.

The relics of antiquity now available to the student, present chronological, ethnological and other difficulties of verification, but the general indications of the primitive employment of letters appear to trend away from the Aryan races, Greeks, Romans, Celts, and Teutons, towards that great Semitic family, Phœnicians, Syrians, Arabians, of whom the Hebrews were the distinctive people, and the probabilities would indicate them as having had the earliest use of the alphabet.

The Egyptians might have acquired letters from the Hebrews, and from thence they would have passed into Babylon.

The Chinese are thought to have taken the emblematic method from the Babylonians, one of the oldest nations of antiquity, but long

before that period, the Hebrews had been acquainted with the use of the written alphabet.

There can be no reasonable doubt that there was a form of alphabet, which must have preceded the arrow-headed letters of Nineveh and Chaldea, and it appears likely that the hieroglyphic was a subsequent method designed for public and monumental purposes, but long after the use of writing was known to the Hebrews.

It has been remarked that some of the Assyrian clay tablets are inscribed with glosses in Semitic dialect, which may be taken to show that the written language was more intelligible to the people generally; the ancient clay bricks now in the British Museum bear reference to the older records from which they were copied.

It is natural that man placed in a world of which so little comparatively is known, should be inclined to regard as a human invention, that which may have been the product of a Divine inspiration, sent expressly to one mind for the benefit of all.

It is conceivable that Adam in that sense may have invented the alphabet during the first generation of mankind; there is no

scientific evidence to the contrary. The surrounding circumstances of the mysterious subject of language rather point in that direction.

It is not difficult to imagine that the perception of letters may have been revealed by the Omnipotent Creator in the primitive age, and that a sufficient method existed from the beginning to reproduce graphically, for the common understanding of nomadic peoples, the spoken words of distant kindred.

But it is difficult to think that, during the thousands of years from the Creation to the Deluge, that long period which is hidden in darkness, unless illumined by the historic light of the Bible, the use of letters remained unknown.

Through that great space of time, which embraced the youth of mankind, the human intellect was of pristine vigor, the length of life extended. Those are inferences drawn not from speculative theories founded upon the fossil remains of antique baboons, but the best sources of information now available to the student of ancient history.

Such appear to have been the primitive conditions of the race of man. They were favorable to the reception of supreme and

productive ideas, but irreconcilable with a continued ignorance of letters for a period exceeding two thousand years, until enlightened through the invention of the alphabet by the corrupt empire of Babylon or Chaldea.

In the absence of historical evidence upon that remote and abstruse point, there are some collateral circumstances which may be worth the critical attention.

It is thought that the origin of letters must be ascribed to the Semitic group of languages. The Jews were the prominent members of that family. They were a travelled race, well known to the Egyptians, Persians, Assyrians, and contemporary nations, and it is probable that a knowledge of the Hebrew traditions and method of writing would have passed to those peoples, resulting naturally in variations of the alphabet to suit the local tongues; but during the time anterior to the Deluge, that long prelude to the historic period, it would seem that there must have existed a mother alphabet of the original tongue of mankind, consequently dissolved with the one form of speech at Babel.

The confirmatory indications in that direction are established by recent researches of distinguished philologists, who have recognised

resemblances in the distinct and scattered forms of ancient alphabets, pointing, as in the case of speech itself, to some lost or far-off matrix from which the original form was struck.

Not only is there obscurity as to the origin of the marvellous method of letters to perpetuate the speech of man, but there are traces of affinity between some of the ancient phonetic systems which could not have been the outcome of chance, and that leave the beginning of the alphabetical means in the same state of uncertainty, as the source of language.

No explanation except that afforded by the Sacred Writings, has been offered of the wonderful coincidence that among the ancient alphabets, there should be found affinities recalling the identity of the root words of speech.

The existence of a primitive system of letters, which might have been used for the "one speech of man" before the confusion of tongues as narrated in the Bible, would appear to be the only theory that might account for the connection, which has been noticed between the Greek and some of the more ancient phonetic forms.

It is therefore probable that some literary means, equivalent to an alphabet, for the reproduction of language by signs or symbols, existed at the time of the dissolution of speech ; if such a method had been in use, it must have been affected by the confusion of sounds, which was so complete that the articulations were disjointed.

It is obvious that the "one" system of letters, must have followed the changes and diversities of the "one speech" that had been confounded, and thus various shapes were given to the alphabets of subsequent nations.

It is undeniable that the most ancient peoples of whom absolute historic proofs exist, spoke different languages and employed special alphabets adapted to them.

But whatever view may be taken of the account of the disruption of tongues at Babel contained in the Bible, there can be no doubt that philological science has identified the root words, which are found among most of those lingual forms, and which appear to be the wreckage of some one more ancient method of speech.

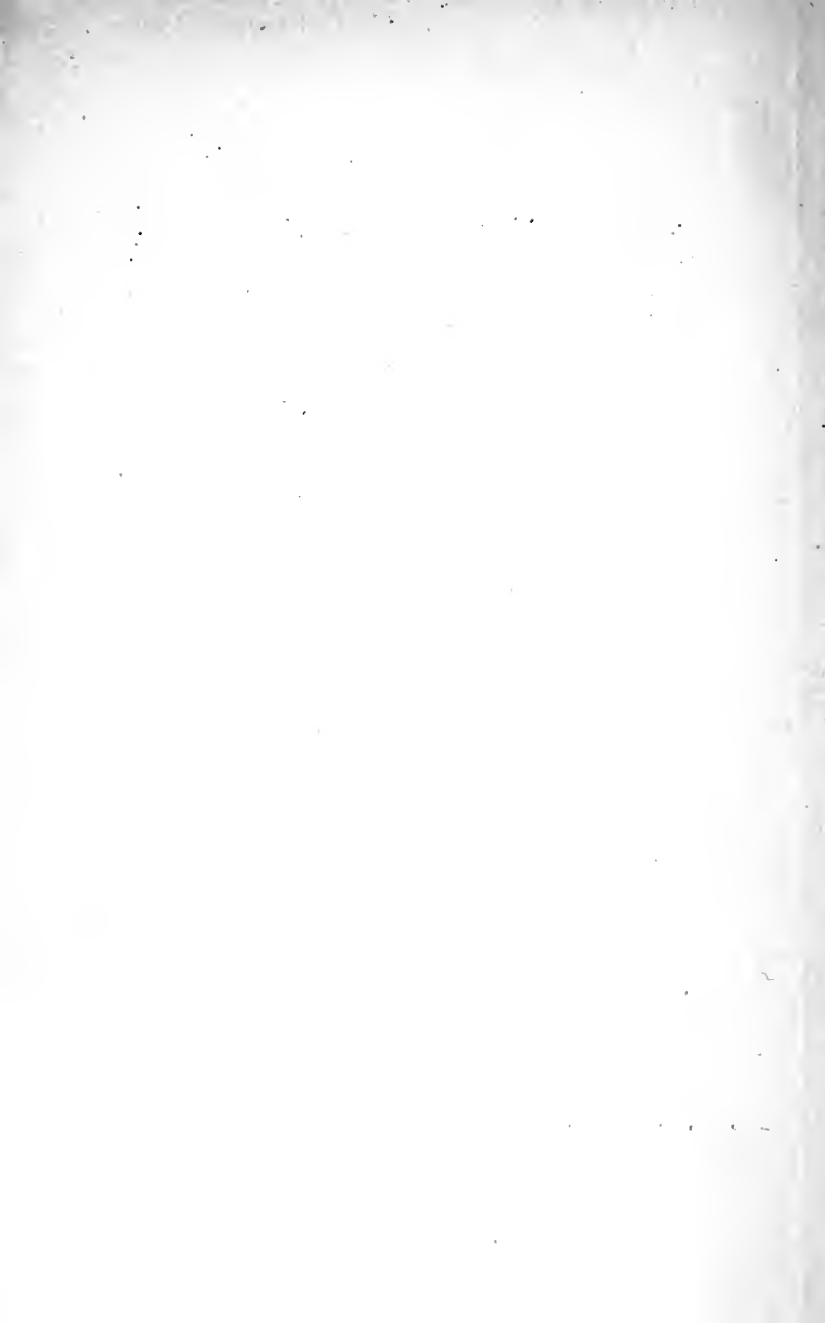
In a corresponding manner the study of the ancient alphabets has so far brought to light interior resemblances.

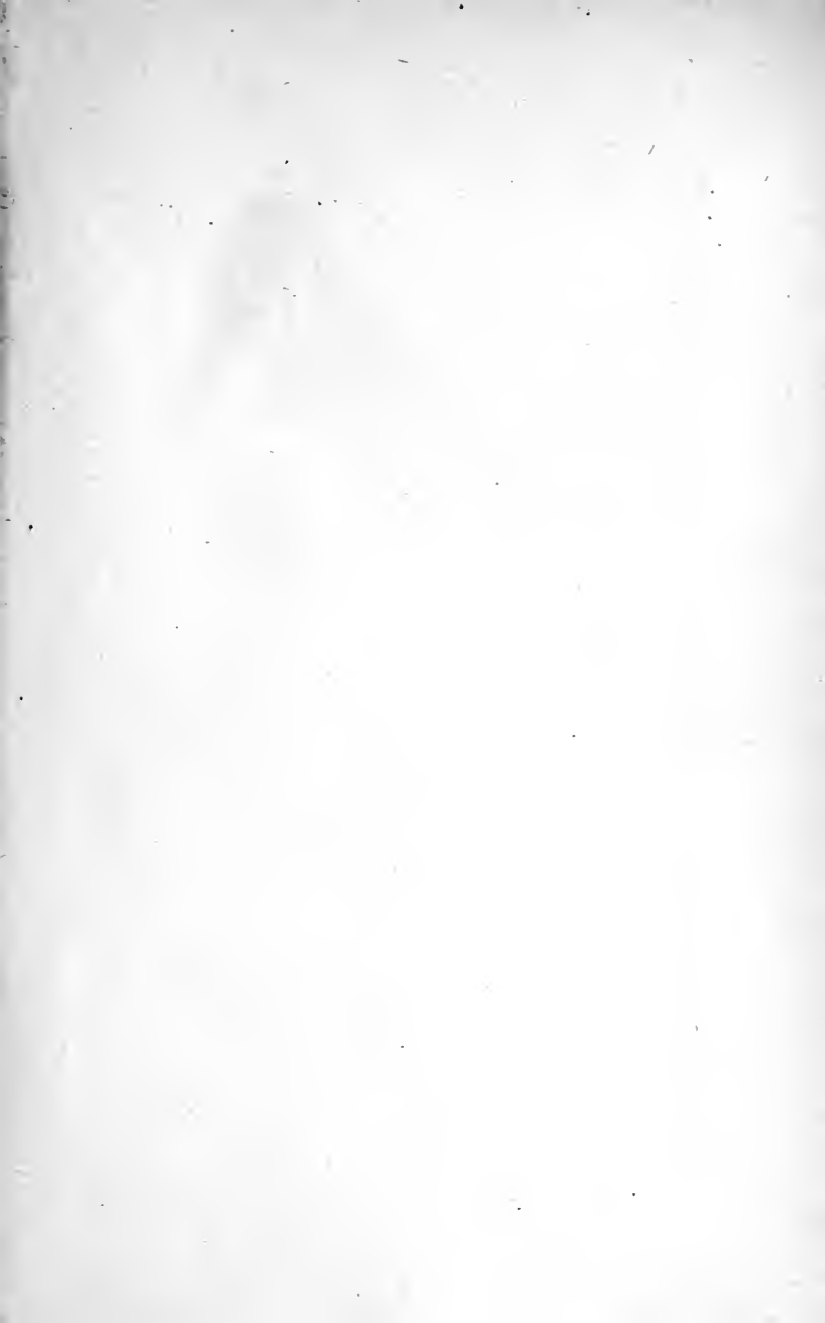
At the present period of scientific activity, the antiquary and the student recognise the importance of a simian fossil or Babylonian brick, but comparatively disregard the proofs, which may be traced through language, of the primitive community of peoples.

The traditions and histories of the early races of mankind have been followed, until they fade away towards that remote period, when the human race were united in one family, one language, and one alphabet.









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The speech of man and Holy Writ.

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